Publications of the Lithuanian Cultural Institute

LITHUANIA AND WORLD WAR II

By PROF. KAZYS PAKSTAS, Ph. D.

CHICAGO, ILLINOIS

DECEMBER, 1947

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Modern Lithuania

I. HISTORICAL BACKGROUND

1. Pre-historical Period

Recent excavations undertaken by Lithuanian and Latvian archeologists indicate that the eastern Baltic countries were inhabited as early as the beginning of the Mesolithic period, or about 10,000 B. C. Nothing is known of the race or nationality of these earliest inhabitants.

At the beginning of the Bronze Age (ca. 1500 B. C.), the people of the eastern Baltic region had split into two cultural zones: the Northern and the Southern. The Northern zone appears to have been inhabited by the ancestors of Estonians and Lives, both linguistically close to the present Finns. The Southern zone — between the Vistula and the Duna (Daugava) — was inhabited by the Baltic or Aistian group of the Indo-European family.

From 500 B. C. to 500 A. D. this Baltic linguistic group went through a process of differentiation into several closely related languages: Prussian, Lithuanian, Latvian, Couronian (Kurish), Semigalian, Selian and Galindian (Goliad). Three of these languages were merged or assimilated with the Lithuanian and Latvian before 1300, while the Galindians were submerged by the new wave of invading Slavs west of present Moscow. The Prussian language, in use mainly in the vicinity of Danzig and Koenigsberg, became extinct under German oppression in the second part of the 17th century. The Latvian (spoken by 2,000,000) and the Lithuanian (spoken by 3,000,000 in Europe and by 800,000 in the Americas) are the only two living languages of the old Baltic group, which, before 500 B. C. occupied a large region bounded by the Baltic Sea, the Lower Vistula, Duna, Upper Volga, Oka, Pripyat and Bug Rivers.

The Lithuanian language originated in the basin of the Upper Dnepr and Berezina during the 2nd and 3rd centuries. The newly differentiated Lithuanians were forced to migrate in the 6th

century into the basin of the Nemunas (Niemen) by the stream of invading Slavs from Volhynia and the Middle Dnepr. Isolated by forests and swamps, the Lithuanians preserved in their language its antique grammatical forms. This is very important to the studies of comparative Indo-European philology. We thus find that the Lithuanian and Latvian vocabularies are based almost entirely on common root forms. Both languages are entirely different from the Slavic (Russian, Polish) or Germanic and therefore modern philologists classify them as a separate Baltic group in the Indo-European family.

2. The Lithuanian Monarchy-The Period of Greatness (1219-1569)

The Roman historian Tacitus (52-117) in his book **Germania** made the first recorded reference pertaining to the Baltic peoples and calls them **aestii, gentes aestiorum.** But the real history of the Lithuanians begins in 1009, when the name of Lithuania was first mentioned in the Quedlinburg chronicle. In the beginning of the 13th century the Teutonic Knights attacked the Prussians by land from the west and the Latvians and Estonians from the northwest. These lands were then divided into many small, independent principalities and were unable to resist the well organized Germanic onslaught and were conquered by the Teutonic Knights. Only the Lithuanians, being in a central position, had more time to organize and succeeded in uniting under the leadership of their energetic king Mindaugas between 1219 and 1236. In 1236 Mindaugas (or Mindowe, Mindovg) defeated the Germans in the first great battle of united Lithuania. Soon after this victory, the young Lithuanian state began its great expansion to the east and south, through the White Russian, the Ukrainian and the Russian lands to Tartary and the Black Sea.

Under Gediminas (1316-1341) Lithuania occupied nearly all of White Russia and the Western Ukraine (Volhynia) while energetically resisting Germanic invasion from the West.

Algirdas (Olgierd, 1345-1377), son of Gediminas, defeated the Tartar armies near the Blue Waters (1362) in Podolia and took from them nearly the entire basin of the Dnepr and the Dnestr.

The most powerful of Lithuanian rulers, Vytautas the Great (Vitold, 1392-1430), extended the Lithuanian empire further to the east, annexing the Donets and Oka basins with Kursk, Tula, and Vyazma and surrounding Moscow from the west and south. In

1386 a cousin of Vytautas, Jogaila (Yagelon), was invited to accept the throne of Poland and to marry Jadwyga, that country's heiress; during the same year Lithuania was baptized by these two monarchs into the Roman Catholic faith and contracted a dynastic alliance with Poland. In 1410 Vytautas the Great, with Lithuanian and Polish armies, defeated the Germans — in the greatest battle of that century — at Gruenwald. After this battle the Lithuanians, Russians and Poles were safe from the German "Drang nach Osten" for about three centuries.

Between 1362 and 1569 the Lithuanian empire was at the peak of its territorial expansion. Its frontiers extended from the Baltic to the Black sea, from the very vicinity of Moscow to the Bug and Dnestr Rivers. It protected Western Europe and the greater part of Russia and the Ukraine from the powerful Tartar empire in the east and checked the German advance to the east. Most interesting to historians is the fact that this little pagan nation (Catholic only since 1386-1417) ruled an area of Orthodox and Moslem lands ten times its own size, covering about 350,000 square miles, where 56 million people are living today. (The Slavic peoples were attracted by the orderly Lithuanian administration, successful diplomacy, and rightly chosen royal marriages). For this tremendous energy in creating such a powerful empire with a small conquering army, the Lithuanians have been called the "Vikings of the Continent", for they were the first to unite under one flag the coasts of the two most distant European seas, the Baltic and the Black. They gave the Yagellonian dynasty (from Gediminas) to Poland (1386-1572), to Bohemia (1471-1526) and to Hungary (1440-44, 1490-1526), and many ruling princes to the vast areas of Russia and the Ukraine: Trubetskoys, Galitzins, Daumantas, Karyatovich, Karibut, etc.

3. The Lithuanian Monarchy-The Period of Decadence (1569-1795)

In the 16th century Lithuania started to feel the steadily increasing power of Moscow and from 1503 began to lose to the Russians some of the Lithuanian eastern provinces which had Slavonic populations. This growing threat of Moscow forced Lithuania to conclude a political union or confederation with Poland at Lublin in 1569. There was to be a common king elected by the nobility of both nations and a common foreign policy. But in every other respect the two nations and two states were to remain separate and sovereign political units, each having an independent

government, with a separate army, separate custom duties and treasury, different money, two distinct citizenships, seals and flags. When Poland was at war, Lithuania at times stayed neutral and vice versa. The commonly elected kings had very little power as compared to that of the numerous nobility.

Before the Lublin Union, Lithuania had lost to Moscow the easternmost Ukrainian and Russian provinces on the upper Volga, Oka, and Donets, with the towns of Rzhev, Vyazma, Tula, Briansk, Kursk, and Kharkov. She also lost her preponderant influence in Novgorod, Pskov, Tver, and Ryazan. The power of Moscow was rapidly increasing.

Under the grave danger of Muscovite invasion, the duchy of Livonia (present Latvia, and the southern half of Estonia) concluded a union with Lithuania in 1561. This was the last important political success of the old Grand Duchy.

In the shadow of the Russian menace, Lithuania was not only forced to conclude the Lublin Union in 1569 but also to cede her vast Ukrainian provinces to Poland: Novgorod Sieversky, Chernigov, Kiev and all the basins of the Lower Dnepr, Bug and Dnestr with the Black Sea coastal area, thus losing at this time (1569) one half of her territories, and for the first time Poland became the neighbor of Moscow in Ukrainian lands; Livonia was recognized as a condominium of Lithuania and Poland. The Lithuanian rule was limited for two centuries (1569-1772) to ethnographically Lithuanian and White Ruthenian lands covering 320,000 sq. km. The present population in this area is over 14 million.

Despite great territorial losses, 16th century Lithuania made very important progress in the cultural domain:

1529 — The first edition of the Lithuanian Statute, the only codified law of that and three subsequent centuries in Eastern Europe, in use until 1840 in vast Ukrainian, White Ruthenian and Lithuanian provinces. Its author and guiding spirit was the Lithuanian chancellor, Albert Goštautas. Two other editions of it appeared in 1566 and 1588.

1544 — At Koenigsberg, in Lithuania Minor, then under the rule of Herzog Albrecht of Prussia, the first university in the Lithuanian lands was founded under the guidance of its rector Rapagelionis, a Lutheran theologian known by his writings under the name of Stanislaus Lituanus.

1547 — The first book in the Lithuanian language was published in Lithuania Minor (Koenigsberg). This was the Lutheran Catechism of Mosvidius.

1557 — Important measures of agrarian reform and an improved system of taxation was introduced.

1564-1566 — Judicial and administrative reforms and new subdivision of Lithuania into palatinates (provinces) and counties. Establishment of provincial dietines or seimeliai.

1579 — The College of Jesuits was elevated to the rank of the Academy of Vilna, which soon became the greatest center of learning for the whole of Eastern Europe. Its body of professors was recruited from the four corners of Europe. Among its earliest professors were John Hay from Scotland, Em. de Vega from Portugal, etc. Among its students were not only Lithuanians and White Ruthenians, but also Ukrainians, Latvians, Poles, Russians, and Germans.

1582 — First history of Lithuania published by M. Strikowski. The first Lithuanian Catholic Catechism published in Vilna by M. Daukša. Soon after, Vilna became the most important Lithuanian printing center, with Koenigsberg ranking next in importance.

During the 16th and 17th centuries Vilna, the capital of Lithuania, became a great art center. Her famous baroque churches and palaces gave her the title of Florence of the North.

In the 18th century the first Lithuanian poet of European fame, Kr. Duonelaitis (1714-1780), wrote his "Seasons" in hexameter; later this work was translated into several languages.

In the political life of Lithuania the full rights of free citizens were enjoyed only by the nobility, which constituted about 10% of the population, which was still a substantial number compared with conditions in the vast Muscovite lands to the east, where the monarch alone possessed unrestricted powers in the affairs of the government. In the 18th century this ruling class was affected by moral and political decline as was the case in many parts of contemporaneous Europe. Debilitating foreign influences were also working to weaken the Lithuanian State, while the two neighbors, Russia on the East and Prussia on the West, were growing in military power and aggressiveness.

In 1667 Lithuania had lost the area of Smolensk and Starodub, her longtime possessions near Moscow. During the Russian invasion of 1772, she lost the provinces on the eastern side of the Dnepr and the north side of the Duna (Daugava) with the cities of Daugavpils (Dvinsk), Polotsk, Vitebsk, Orsha, Mogilev, and Gomel. During the partition of 1793 Lithuania was deprived of nearly all White Ruthenian areas with Minsk, Bobruisk, Pinsk, Slutsk and Mozyr. In 1795 the rest of Lithuania, including all her ethnographic territories, was divided between Russia and Prussia. Thus, after the three partitions (1772, 1793, 1795) the Lithuanian and Polish Commonwealth disappeared from the map of Europe.

II. UNDER FOREIGN DOMINATION (1795-1918)

1. The Lithuanians under Russia and Prussia

As we have seen, all White Ruthenia, nearly all of the Ukraine and a large section of Russia in the vicinity of Moscow were from 200 to 600 years under Lithuanian rule. In all this time there were no revolts against the non-Slavonic government of Lithuania. Undoubtedly, this was the result of the widest possible Lithuanian tolerance in all spheres — political, cultural, and religious. Lithuanian rulers were sent to many distant provinces of eastern Europe, and, like the Scandinavians before them, they easily adapted themselves to local national conditions, language, and even religion. Thus, many Slavonic provinces scarcely noticed the flag, coat-of-arms and administration, and remained loyal to their non-Slavonic masters, who were sincere custodians of order and justice. On the other hand, after the loss of independence and freedom, each Lithuanian generation was forced to pay dearly in blood and human suffering for being adepts of Western culture and, possessing higher standards of living, they could never reconcile themselves with the oriental ways of life and their autocratic government.

These are the dates of mass revolts against the Russian domination:

1. Independent Lithuania died fighting in 1794-1795, overpowered by the great mass of invading Russians with more abundant armaments and with the Prussian assistance, exactly as it happened one and a half century later, in 1939-1940.

2. In 1812 nine regiments of volunteer Lithuanians fought against Moscow for the restoration of their independence.

3. Lithuania revolted for the third time in 1831. The insurgents liberated all of ethnographic Lithuania but were unable to take the strongholds of Vilnius (Vilna) and Kaunas. The consequences of this revolt were terrible: the famous University of Vilna was closed (1832) as were many schools, churches, and monasteries. Many were exiled to Siberia.

4. In 1863 Lithuania again rose up in arms in the most powerful effort of all. In an unequal battle against the greatest military power of the world, the insurrection failed after an 18 months' merciless struggle. Thousands were sent to Siberia, many were hanged, but many succeeded in escaping to Western Europe and America. In 1864 the Muscovites banned all printing in the Lithuanian language in the Latin alphabet. Thousands of volumes of imported Lithuanian books were burned in Vilna's public square. This barbarity lasted from 1864 to 1904.

5. The fifth insurrection, that of 1905, radiated from the bottom up. Its planners were humble peasants and intellectuals from the ranks of peasantry, its rank and file were farmers and workers. It urged radical agrarian reform, the boycott of Russian schools, and the deposition of alien officials. The demands of the Nation were formulated at the Grand Assembly in Vilnius, December 4-6, 1905, attended by two thousand delegates from all corners of Lithuania and representing all walks of life and all political ideologies. The Assembly demanded complete Home Rule for the entire ethnographic Lithuania, with capital in Vilnius, and a democratic order based on universal and equal suffrage. The country suffered much under the brutal repressions by the Muscovite military, but succeeded in winning some share of human rights: the government revoked its inane ban on the printed Lithuanian word, it permitted the publication of newspapers and books limited only by a proper censorial inspection. Religion and the clergy gained a measure of liberty of action, private Lithuanian schools were tolerated and cooperatives and cultural organizations were allowed to function under police surveillance.

At the Congress of Vienna, 1815, the province of Suvalkai was separated from Prussia and given to Russia. But 12,000 sq. km. of Lithuanian ethnographic territory were left as before under the government of Prussia. This part of the country was known under the name of Lithuania Minor or Littauische Kreis. The German denationalization policy before Bismarck was much mild-

er. The number of Lithuanians under Prussia was only about one seventh of that under Russia. The Lithuanian press in East Prussia was not suppressed; on the contrary, the Prussian government itself organized publication of Lithuanian periodicals, though these were usually in a very servile spirit of devotion to the German dynasty and ruling class. This was a sort of fifth column penetration now so much in practice in both the West and the East. For a long time the Lithuanian language was the official language in East Prussia and was almost on a par with German in local schools, courts, and churches. But with the coming of Bismarck and the growth of German nationalism, the Lithuanian language was rapidly banished from all public institutions and the Germanization of Lithuania Minor was enforced by the enormous power of the police, the government apparatus, and material inducements. Yet even now the Lithuanians on both sides of the lower Niemen, around the cities of Tilsit and Ragnit, are resisting the denationalization. In 1938, Hitler's regime Germanized 2,000 Lithuanian geographical place names in the region between Koenigsberg and Tilsit. In 1939 all Lithuanian societies and newspapers in East Prussia were closed. It was not possible for the 200,000 Lithuanians residing in this area to rebel or oppose by their meagre force the powerful military machine of Germany. But deep in their hearts they are still dreaming about a political union with the mother nation.

The strongest national and cultural renaissance of the Lithuanian nation began in 1883, when Dr. J. Basanavičius started to publish his political and cultural magazine, "Aušra" (The Dawn), in Ragnit and Tilsit (Lithuania Minor). This movement and the revolution of 1905 prepared Lithuania for the events of 1914-1918.

Between 1905 and 1914 under Russia there were about 300 private Lithuanian schools, many cultural societies and cooperatives and about 25 periodicals. In addition to these institutions, Lithuanian emigrants to the United States were strongly organized into some 2,000 societies and built over 100 churches. Funds were always available to help any revolutionary movement to free the old motherland from foreign domination. At the outbreak of the war of 1914 many Lithuanian committees were organized to sponsor the independence of ethnographic Lithuania: in Vilna, in Chicago, in New York, in Washington, in Stockholm, in St. Petersburg, in Lausanne. They supported many publications in French,

English, and German propagating the re-establishment of the lost independence of their nation; they collected substantial funds to help the orphans and refugees, to prepare personnel for the administration of the prospective Republic of Lithuania.

2. The Wars of Independence (1918-1920)

In September, 1917, a conference of 214 representatives from all 33 counties of Lithuania gathered at Vilna and elected to the Council of Lithuania 20 prominent leaders representing the major political parties. This Council, or **Taryba**, on February 16, 1918, unanimously proclaimed the **Declaration of Independence of Lithuania.** The German military government confiscated this Charter of Freedom and arrested several members of the Council. The Council was then obliged to wait until the capitulation of Germany. On November 11, 1918, Germany crumbled and bowed before the Allies on the battlefields of France. The same day the Council formed the first Cabinet of the Independent Republic of Lithuania, after 123 years of foreign domination.

The provisional government of Lithuania lacked administrative apparatus. It had no treasury and no armed force. There were no means to enforce a mobilization of manpower. On November 23, 1918, the provisional government published the call to arms — asking for volunteers to defend the independence of Lithuania from the encroaching Russian and Polish armies and from the demoralized German soldiery. The Germans were beating a slow retreat from Russia and Lithuania, with the Russian Red Guards on their heels and with a Bolshevik puppet government ready to assume power in Lithuania. The Lithuanian government was forced to retire from Vilna to Kaunas in January, 1919. At that time the young Lithuanian army had only 200 men to face several Red Russian divisions. But the Russians met with a most determined opposition on the part of the Lithuanian populace. By May, 1919, the Lithuanian volunteer army of about 6,000 infantrymen and 200 cavalrymen started a general offensive all along the front. No country was giving any help to Lithuania, except that the Latvians, Estonians, Finns, Poles, and Ukrainians, being in similar circumstances, simultaneously struggled for their independence. Constantly reinforced by local guerillas the Lithuanian army was growing in strength and seized weapons from the enemy. The war was an exceptionally bitter one — every man in the volunteer army had his moral and political convictions, every-

one hated the invader, all were anxious to face any risks in the defense of their freedom.

On August 25, 1919, they liberated the northeastern city of Zarasai and on August 30 they flung the Russians beyond the Daugava (Duna or Dvina) in the suburbs of Daugavpils (Dunaburg or Dvinsk). There remained no armed Russian on Lithuanian soil. One year later the government of President A. Stulginskis proposed to Russia to negotiate a peace. On July 12, 1920, a peace treaty was signed in Moscow:

"Russia without any prejudice recognizes the self-rule and independence of the State of Lithuania with all the juridical consequences... and for all time renounces with good will all the sovereignty rights of Russia, which it has had in regard to the Lithuanian nation or territory."*

The eastern boundary was delineated, with the capital at Vilna and county seats of Gardinas (Grodno), Lida (Lyda), and Oszmiana (Ašmena). Nearly the same eastern boundary was recognized for Lithuania by the Allies (Great Britain, France, Italy, Japan, and Poland) at the Spaa Conference on July 10, 1920, and by the drawing of the Curzon Line of July 11, 1920: this last line runs 50 kilometers to the east of the Grodno-Vilna-Dvinsk railway and brought into the new Republic nearly all the Lithuanian-speaking population.

But the struggle for independence was not over. On July 26, 1919, a German Army under General von der Goltz and Russian monarchist formations known as Bermont-Avaloff Army invaded Lithuania again. These Germans and Russians planned to seize Estonia, Latvia, and Lithuania as a Lebensraum for the unemployed German soldiery and as a base of operations against the Red Russians. The Estonians, Latvians, and Lithuanians wanted no part in a Russian civil strife and certainly no German domination. This Russo-German Army was expelled from Estonia and from Latvia and hurled back into Lithuania. Well armed Germans and Russians murdered and robbed the population of North Lithuania and disarmed some of the Lithuanian garrisons. Although the main Lithuanian forces were still assembled on the eastern

* Extract from the Peace Treaty with Russia at Moscow, July 12, 1920.

border, some detachments were called up to repel this new invasion, and on November 21-23, 1919, the Lithuanians inflicted a decisive defeat upon the southern German group under von Eberhardt. The Lithuanian army won an important booty: 15 aeroplanes, 8 batteries of artillery, hundreds of machine guns and millions of rounds of ammunition, as well as searchlights, radio equipment, trucks, rolling stock, etc. These captured supplies added to the equipment of several Lithuanian divisions; and were it not for a strong intervention of the Inter-Allied Mission under the French General Nissel, the whole of this German army would have been annihilated.

But still the struggle for independence was not over. Poland — former political partner of Lithuania — had no intention of seeing Lithuania again independent. The fear of radical agrarian reform and the Polish national minority concentrated in the "island" around Vilna and a few other cities were the major causes of instigating the imperialistic designs of Poland. The first attacks of the Polish army against Lithuanian troops began in 1919, after Poland took Vilna from the Russians on April 23. Several of these early skirmishes were stopped by the intervention of the Inter-Allied military authorities. In July, 1920, the Polish army was forced by advancing Russians to retreat from the Vilna region. July 15 the Lithuanian army entered Vilna just a few hours after the Russians occupied that city. A few weeks later Vilna was evacuated by the Russians and on August 26, 1920, Vilna again became the actual capital of the Lithunian State. After its victory at Wisla, Poland again began to encroach upon Lithuanian territory despite the decision of Allied Powers at Spaa, July 10, 1920, which left Vilna and Grodno on the Lithuanian side. On October 7, 1920, at Suwalki, under the auspices of the League of Nations, Poland and Lithuania signed a new armistice agreement by which Vilna and its vicinity were left on the Lithuanian side, but Grodno and Suwalki went to Poland. However, two days later, October 9, Pilsudski very unexpectedly sent two divisions under General Zeligowski to occupy Vilna, which at that time was defended only by a handful of Lithuanian infantry, and the city was lost again. Lithuanians were infuriated. Guerillas and volunteers flocked to the colors. In the savage six weeks' struggle the Lithuanians inflicted two major defeats on the Poles on November 19 and 21, at Giedraičiai and Širvintos, some 25 miles northwest of Vilna. Then the League of Nations Commission, under the French

Colonel Chardigny, suddenly became interested and imposed an armistice and a neutral zone. Thus the "problem of Vilna" was created and Lithuania lost one-third of her ethnographic territory (32,250 sq. km.). In protest she refused to maintain any relations with her southern neighbor. There was no mail, no trains, no diplomatic or consular interchange, no exchange of goods between the two nations for eighteen years (1920-1938).

The old Lithuanian State entered into the family of free nations with two-thirds of its ethnographic territory or one-seventeenth of its historical possessions.

III. THE REPUBLIC OF LITHUANIA (1918-1940)

1. The Fruits of Freedom

During the last phase of the War of Independence, April, 1920, elections were held in Lithuania for the Constituent Assembly to replace the provisional government, then under President A. Smetona. Of the 112 members elected, 59 were Christian Democrats, 29 were Liberals (or Populists), 14 were Social Democrats; there were also 6 Jews, 3 Poles, and 1 German.

The Assembly met at Kaunas on May 15, 1920, ratified the proclamation of independence and proceeded to the formation of the new government. Leader of the peasants, Aleksandras Stulginskis (Christian Democrat), the President of the Constituent Assembly, was chosen President, and Dr. Kazys Grinius (Liberal) formed a Cabinet on June 8, 1920. The first task of the new government was to sign the peace treaty with Russia: this was achieved in Moscow on July 12, 1920. By this same act Soviet Russia granted full de jure recognition of the Lithuanian Republic. Then followed similar de jure recognitions of the Lithuanian independence by the United States (July 28, 1922), Great Britain, France, and other nations. May 12, 1922, Lithuania was admitted as a member of the League of Nations: this event considerably improved the international position of a resurrected old nation. Friendly relations were soon established with Latvia, Estonia, Finland, Sweden, Czechoslovakia, the United States, Russia, and many other countries.

The most important acts of the Constituent Assembly were the promulgation of the democratic constitution and the enactment of the Land Reform Law (1922). The new constitution

provided freedom of speech, of the press, and of assembly; full equality of all religious and national minority groups; direct, and proportional elections of representatives to parliament (Seimas); the election of the President for a three-year term by a majority of the parliament.

The agrarian reform allowed former landlords to retain 80 hectares (about 200 acres) and limited compensation was provided by law for the rest of the land. This reform greatly diminished the influence of foreign communistic propaganda and many thousands of agrarian proletarians were given from 20 to 50 acres per family. Thus 45,000 new farmers were created and over 20,000 very small farms were enlarged. Considering that 73% of the Lithuanian population is engaged in agriculture, agrarian reform was the most important event in the history of the Republic; it provided land, work and independent occupation for some 200,000 people. Nearly all this reform was executed by Father M. Krupavičius during his energetic administration of the Ministry of Agriculture (1923-1926).

It may be said that the first ten years of independence had to prepare personnel necessary for a highly modernized country. A hundred years of foreign domination stopped the economic and cultural progress of the country. The entire nation feverishly felt the great necessity of educating thousands of new teachers before compulsory education could be introduced, to prepare hundreds of engineers to start industrialization. The same could be said about agronomists, physicians, economists and many other professions. Since 1832, when the Russians destroyed the University of Vilna, Lithuania was not allowed to establish any school of higher education. Her few professors were scattered in foreign lands. The new University of Lithuania with six faculties was established in 1922 at Kaunas, and in a few years the number of its students reached 4,500. Then followed the foundation of the Academy of Agriculture, the Conservatory of Music, the Institute of Commerce, the Academy of Fine Arts, the Veterinary Academy and Pedagogical Institute. These institutions, together with 57 colleges, 5 normal schools, 13 professional schools (theology, arts, commerce, etc.), the opera, dramatic theatre, ballet, and dozens of scientific and literary reviews completely changed the cultural aspect of Lithuania. Kaunas, the provisional capital, became a very attractive and interesting city for intellectuals and artists. From 1919 to

1939 the number of pupils in grammar schools jumped from 45,540 to 298,000. The universal compulsory education was put into force in 1930. At the same time illiteracy was reduced from 64% to 15%. The periodical press increased from 25 to 160 publications. In the period between 1883 and 1903 there were published only 68 Lithuanian books annually; by 1939 their annual number reached 1,400. The largest newspapers for farmers had from 50,000 to 100,000 subscribers. This intellectual pyramid of Lithuania reached its apex in the great "Lithuanian Encyclopedia", published by private subscription of 12,000 intellectuals.

Of all the fruits of independence, the intellectual, artistic, and cultural achievements were the sweetest and the most promising for the future of Lithuania.

After six years (1914-1920) of devastating wars and almost complete destruction of agriculture and industry, the economic life of Lithuania was restored to pre-war normal production in about four years (1924). Since then many new things never in existence in this small country were introduced or built. One of these new developments was sugar beet culture, with three new refineries completely supplying the local market. Five modern abbatoirs were built by the farmers' joint-stock company "Maistas" (Food). The very active dairy cooperative "Pieno Centras" (Milk Center) had 91,000 members and 2,159 skimming stations in 1939. Compared with the 1909-1913 period the recent production (1935-1939) of wheat was tripled, that of potatoes more than doubled, while other small grain increased 20%. But the greatest progress was made in dairying and hog raising. This progress transferred Lithuania from the Russian zone of a subsistence type of crop and livestock farming to the Central European commercial type, with strong emphasis on butter and bacon production for British, German and Belgian markets.

In industrial life the most noteworthy were the new textile industries of wool, cotton, silk, and flax, with over 10,000 workers supplying the greater part of the local market. Many other small industries of wood, chemicals and metal were at the stage of initial development and planning.

Lithuania, like Scandinavia, is a country of rapidly developing cooperatives, which raised the standards of commerce, agriculture and industries.

Seventy-five percent of Lithuanian foreign commerce was transacted through the port of Klaipėda (Memel), separated from Germany by the Allies in 1919 and united with Lithuania in 1923, under the autonomous statute approved by the Allies in Paris, 1924.

2. Political Life

The political life of Independent Lithuania could be divided into three periods:

A. Liberal democracy — November 11, 1918, to December 17, 1926.

B. Restricted democracy — December 17, 1926 to March 22, 1939.

C. Coalition government — March 22, 1939 to June 15, 1940.

A. Liberal Democracy

During the first period there were four free elections to the Seimas or parliament. Suffrage was equal for all classes and both sexes; representation was proportional and ballots were cast secretly. During the four democratic elections 347 members of the Seimas were elected. Their average party affiliations were as follows:

Christian Democrats	167 or 48%
Liberals (Socialists-Populists)	88 or 26%
Social Democrats	39 or 11%
Jewish Party	18 or 3.7%
Germans	11 or 3%
Communists	5 or 1.5%
Nationalists	3 or 0.9%
Liberal Farmers' Party	2 or 0.6%
Russians	1 or 0.3%

In a country where 80% of the population was Roman Catholic, the strongest party naturally was the Christian Democrats, a party founded in 1890 on the lines somewhat similar to those of the present Popular Republican Movement of France. But the Christian Democrats of Lithuania were a more radical and leftist party in the social and economic field than the analogous groups in Western Europe or the two largest parties of U. S. A. They supported and effected the radical agrarian reform, the very liberal

democratic constitution and prepared far-reaching reforms for the social security of the poor classes. Their most influential leaders were Rev. M. Krupavičius; Farmers' Union leader, A. Stulginskis, (President of the Republic in 1920-1926), and Dr. Leonas Bistras.

Liberals and Social Democrats differed very little from the Christian Democrats except in the religio-ideological part of the program: they stood for the separation of the Church and State and the abolition of the teaching of religion in government schools. Their leaders were Dr. Kazys Grinius, M. Sleževičius (Liberals) and S. Kairys (Socialist).

Pre-parliamentary governments (1918-1920) were coalition governments nearly equally representing Christian Democrats, Liberals, Social Democrats and Nationalists. The President of the Republic in that period was Antanas Smetona, leader of the Nationalists. In the elections of the Constituent Assembly, the Nationalist Party did not receive a single seat and since then slowly became more and more critical about the democratic system of government. In the 1920-1924 period the governments were dominated mostly by a coalition of Christian Democrats and Liberals. In 1924-1926 the Christian Democrats were alone in power, which naturally tended to bring the other parties into a strong opposing coalition. By the absenteeism of their followers, the Christian Democrats lost the last elections in May, 1926, gaining only 30 seats out of 85. A coalition of Liberals (22) and Social Democrats (15) had 37 seats, which with the support of Germans (6), Poles (4), and Jews (3) formed a leftist government, having in opposition the Center (Christian Democrats) and the Right (Nationalists 3).

B. Restricted Democracy

The small Nationalist group had little support among the people because of its dubious attitude to the agrarian and social reforms and its lack of contact with the clergy, but it had a substantial influence in the army. The exclusion of Christian Democrats from the government in June, 1926, and dismissal of many influential officers from the army were the primary causes which brought together the Nationalists and part of the Christian Democrats to oppose the Liberal and Socialist government. The younger Nationalists were emulating the procedure in Russia,

where a small minority party had established the strongest and very stable centralized government.

The great number of parties and their acrimonious disputes also contributed to the weakening of democracy, thereby furnishing an opportunity for the rise to power of a small group with totalitarian tendencies, the political picture being very similar to the party strife in Italy and Germany. This situation was correctly analyzed in the editorial of "The New York Times", August 20, 1944. As that analysis equally pertains to the Baltic States, we take the opportunity to quote an excerpt:

"One great error which the Italian and German democracies shared in common was proportional representation. This appeals to many idealists as the only "fair" representation of all sections of public opinion. But its fatal defects, as exemplified in Italy and Germany, was that it shattered the electorate into a multitude of parties and factions of bitter extremists who would have had no real chance of getting into power under the majority-voting system. Under the latter system candidates cannot hope for success unless they appeal to the majority and especially to the moderates at the center".

These and other mistakes and causes led to the coup d'etat by the army officers on December 17, 1926, in favor of a Nationalist government. In a bloodless "revolution" liberal President Dr. K. Grinius was overthrown and A. Smetona came back to power. Christian Democrats were also participating in the Nationalist government on the condition that the new democratic elections to the Seimas be held in a few months. But the Prime Minister, A. Voldemaras, dissolved the Seimas in April, 1927, and refused to announce new elections. The Christian Democrats then left their two ministerial posts and organized stronger opposition against the increasing totalitarian experiments of A. Voldemaras, later replaced by J. Tubelis (1929-1938), another Nationalist leader and brother-in-law of President Smetona, and by Rev. V. Mironas (1938-1939), one of the very few priests of nationalistic leanings.

The extremist parties in Lithuania never had many followers. The extreme Right (Nationalists) after ten years of rule reached their maximum of membership at about 12,000. The more totalitarian Communist Party before the Soviet invasion in 1940 had 1863 members, and seven months after the invasion, being the only

legal party in the country, boasted 2,504 members, the majority of whom were non-Lithuanians.

Some called the Nationalist regime of 1927-1939 a fascist dictatorship friendly to Moscow, others considered it as a special form of semi-democracy. This author is inclined to label it "semi-democracy, semi-dictatorship" with a few totalitarian attributes. Though all political parties (except Nationalist) were closed in 1929-1930, 6,600 various cultural, professional and economic societies were functioning under mild police supervision; and a vast majority of these societies was not dominated by the Nationalists. The opposition press was censored, but not liquidated. For intance, the Catholic daily "The Twentieth Century" was the most influential, with the Liberal daily "The News of Lithuania" next in importance. Most of the private Lithuanian and Jewish schools were still open and even subsidized by the government. President Smetona was held in great esteem by the orthodox Jews and by a part of the Polish minority interested to preserve their larger landed properties. A. Smetona had been assistant professor of Greek philosophy and was an admirer of Plato. With this background and his conservative humanistic leanings he was not suited to be a really totalitarian dictator. Thus, some foreign observers used to label Lithuania a "dictatorship without a dictator". In German literature this was called "Eingeschraenkte Demokratie" (limited or restricted democracy). In short, the Lithuanian democratic opposition was too numerous and too influential to submit to the much smaller Nationalist group of totalitarian leanings.

C. Coalition Government or Back to Democracy (1939-1940)

With the loss of Klaipėda (Memel), Lithuania lost part of her economic independence and about 25% of her newly built industries. The shock to the nation and the government was so great that the Cabinet of Rev. V. Mironas did not feel strong enough to assume all economic and political responsibilities and resigned. Thereupon (at the end of March), President Smetona invited non-partisan General J. Černius to form a new Cabinet with the inclusion of the two greatest opposition parties, the Christian Democrats and the Liberals. Later in the summer, 1939, General Černius was replaced by the moderate Nationalist, Premier A. Merkys. This coalition government was a modest step towards the restoration of liberal democracy. But it had not enough time to reorganize the Republic on a more solid democratic basis: tragic events were

nearing the Lithuanian borders — on June 15, 1940, Soviet Russia invaded Lithuania with a powerful army and liquidated many leaders of democracy.

3. Elements of Foreign Policy of Lithuania.

John Gunther (Inside Europe, 1938) has conceived probably the most appropriate short definition of Lithuania: "Lithuania — the Baltic State most worried by its neighbors". None of the three large neighbors (Russia, Germany, and Poland) wanted to see the resurrection of Lithuania in 1918-1920. Germany lost the war and was not strong enough during the first decade (1918-1928) to oppose the free development of its small neighbor; her weakness forced her to maintain normal relations with Lithuania. Lithuanians signed a fair peace treaty with Russia at Moscow in 1920, and until August 23, 1939, (date of Russo-German Pact of Friendship), Lithuanian-Russian relations were always friendly. During these nineteen years Lithuania was vis-a-vis Russia on similar terms of friendship as Czechoslovakia is at present: many foreign capitalist officials even accused Lithuania of being too friendly with that proletarian neighbor. But there was no serious cause for quarrels as Russia in those days did not reveal any open designs against Lithuanian sovereignty. Territorial integrity of Lithuania had been violated only by Poland with the seizure of the old capital, Vilna, and one-third of the Lithuanian ethnographic area. This seizure was effected in violation of the Allied decision at the Spaa Conference of July 10, 1920, and disregarding the provisions of the Curzon Line which left Vilna and Grodno on the Lithuanian side. The League of Nations, the British Government, and nearly the entire press of Europe condemned Poland's coup de force in the territory of its small neighbor. But there was no armed force behind these pia desideria, and influential Polish diplomacy after three years of effort succeeded in securing recognition of this fait accompli from the Conference of Ambassadors on March 15, 1923, even though Vilna had been capital of independent Lithuania from 1323 to 1795. During these four and a half centuries, Vilna became not only the greatest city in Lithuania, but also the most important center of her intellectual, religious, artistic, and economic life, a little Paris of Lithuanian lore and literature. Thus, it was not easy for the nation to renounce the cradle of its history and tradition. In protest Lithuania hermetically closed her boundaries with Poland. In 1930 Lithuania was ac-

cused by Poland in the League of Nations for closing the railways and all other communications between the two countries. The case was transferred to the Permanent Court at the Hague and its decision (1931) justified the closing of the frontiers. Diplomatic and economic relations with Poland were resumed only after the Polish ultimatum of March 17, 1938, soon after Hitler's invasion of Austria. Though forced to bow to the ultimatum, Lithuania did not renounce her claims to her old capital and the large strip of Lithuanian territory.

Lithuanian relations with the then democratic regime of Germany were quite normal and friendly. Official amity was made possible by reason that the official circles and democratic parties of Germany advanced no territorial demands (1919-1931) and hatched no plots against the independence of Lithuania. Adjudication of the Klaipėda (Memel) Territory to the Lithuanian State by the Allied Powers in 1923 did not jeopardize trade and cultural relations between the two neighboring countries — the territory had been separated from Germany by the Treaty of Versailles anyway, and Klaipėda in the hands of a small peaceful power was better than the prospect of Klaipėda in unfriendly Polish hands. By the treaty of 1928, Germany approved the Lithuanian possession of Klaipėda. However, good neighborly relations did not enable Germany to impose an exclusive economic, political and cultural hegemony upon Lithuania. The Lithuanian Republic slowly and gradually managed to emerge from the heavy economic dominance of Germany, and based its commerce and cultural development on many-sided foundations.

With the Nazis in saddle in Germany, the German minority (4%) in Lithuania became ever bolder, egged on by aggressive Nazis from abroad and helped with hidden funds from Hitler's purse. There gradually came to the fore certain demands directed against the territorial integrity of Lithuania. The Klaipėda-Memel Statute, with its many limitations of Lithuanian sovereignty and originally designed to protect the minority rights, boomeranged against the rights of the majority. German laws, language, schools and institutions, and German pensions and subsidies, entrenched the Nazis in the autonomous district. Lithuanian trade and relations with Germany became dependent on the preservation of privileges heavily abused by the German minority. This minority's demands skyrocketed, abetted by a Germany that was growing

ever stronger and more sullen. The Lithuanian majority in the Klaipēda Territory was gradually losing its influence and strength, and the Lithuanian minority in East Prussia (centering around Tilsit) was being brutally suppressed by mail-fisted Nazis.

In 1931 Germany complained to the Permanent Court of International Justice in Hague that the Lithuanian Governor removed from office the German Directory of the Klaipēda Territory. Germany suffered a setback when, in 1932, the Court ruled to the effect that the Governor, according to the Statute in effect, had the right to remove Directories on certain grounds.

However, the greatest strain in German-Lithuanian relations came in 1934-36 when Lithuania arrested numerous Nazi agents and conspirators and found them guilty of treason and murder (the famous prosecution of Sass and Neumann gang).

Germany immediately retaliated with a customs war and stopped all Lithuanian exports and transit to Central Europe: Czechoslovakia, Austria, Italy, and Switzerland. Lithuanian trade with those countries had been steadily growing in volume, and Lithuanian products were only beginning to gain acceptance in England, France, Belgium, and Holland. At that time Lithuania had few trade contacts with more distant Western countries. Lithuanian farmers were accustomed to raising fat hogs, in demand in Central European markets, but lacked the experience in producing bacon adjusted to British taste; hams and butter were the principal Lithuanian exports to England. Nazi Germany, having cleverly surveyed the situation, expected an economic catastrophe to overtake Lithuania as a consequence of the tariff war and was certain that Lithuania would capitulate to the German demands. Alas, Germany's hopes crashed when, within a remarkably short space of time, Lithuanian farmers, under the able leadership of cooperatives and agronomists, effected a revolution in agricultural economy and began producing butter and bacon according to British specifications. Already in 1934 an unusual interest in sea communications had developed in Lithuania — a small merchant marine was acquired; Lithuanian ships established direct routes to England, Belgium, Holland, France, and Palestine; the port of Klaipēda was modernized; shipping lines were established for trade with distant Western ports.

By 1936 Germany became convinced of Lithuanian economic survival, and of progressiveness of Lithuanian farmers, coopera-

tives and shipping. Her own tariff war caused Germany economic, political, and cultural losses. Germany lost her old industrial markets in Lithuania, and German products were replaced by British, Belgian, Czechoslovakian, and American imports. The arrogant, high-minded and evil German propaganda against Lithuania caused a wave of resentment and distrust of everything German. Maltreatment of Lithuanian students in German universities and nazification of German learning frightened away Lithuanian students. German language, until then enjoying the predominance in foreign language studies, lost its high rank and the school reform of 1935 further curtailed the program of German language studies, while French and English became the principal foreign languages in high schools and colleges. Baltic students' conferences adopted the English language for joint sessions and publications. More students went to France, Belgium, and England.

In 1936 Germany decided to call off her tariff war against Lithuania and signed a new trade agreement. However, this measure failed to restore former Lithuanian confidence and failed to regain markets for Germany. One-half of Lithuanian trade now went to Great Britain, and cultural interests and sympathies turned to France, Sweden, Switzerland, Italy, Czechoslovakia, United States, and Great Britain. This atmosphere of tolerable coolness toward Germany lasted for three years.

In 1938 at Munich Hitler promised Chamberlain not to seize Klaipēda. However, in March, 1939, German press again violently assailed Lithuania. On March 19 Foreign Secretary Juozas Urbšys stopped off at Berlin on his way home from Rome. The next day Mr. Urbšys, escorted by Colonel Kazys Škirpa, Lithuanian Minister to Germany, paid a courtesy visit to Ribbentrop. Mr. Urbšys alone was received and in a locked office he was confronted with an ultimatum to hand over Klaipēda. Sir Samuel Hoare thus spoke of this event in the House of Commons on March 22:

"As regards Memel, I understand that the Lithuanian Minister for Foreign Affairs, who was recently in Berlin, received while there the demand from the German Government for the immediate cession of Memelland to the Reich, coupled with the threat that in the event of any resistance or any application for support, elsewhere, the matter would no longer be dealt with diplomatically, but in a military sense. This demand amounted to an ultimatum and the Lithuanian Government was required to take a decision

on it within approximately four days, but they were assured that if it were accepted, no further demands would be made of them. I also understand that this demand has now been accepted" (cited from The Political Quarterly, London, December, 1943, p. 320).

The further development of the events is related in the folowing manner by The Political Quarterly (ib. pp. 320-321):

"The next day the Voelkischer Beobachter, with German veracity and charm, described this account as a "downright lie". What had happened was even worse: Urbšys was bidden to cede Memel forthwith; and when he pleaded incompetence to do so, Ribbentrop told him (as he told Hacha*) to obtain the consent of his government over the telephone. Urbšys refused; and, as a concession, was given the ultimatum reported by Hoare. Warned not to apply for support elsewhere, the same afternoon he communicated the facts to Great Britain, France, and Poland through their military attaches in Berlin, avoiding the normal diplomatic channels: he added that the attitude of the Lithuanian Government would depend on what aid they could expect. Urbšys left Berlin on March 20; returned in a German plane on the 22nd; was ceremoniously received at the airport (like Hacha at the railway station), and was invited to proceed, as 'Reichsgast', to the Adlon: he declined and went to the Lithuanian Legation. At 6 P. M., a meeting with the Germans, headed by Weizsaeker, opened at the Foreign Office, in a room adjoining Ribbentrop's. The Germans were elaborately courteous, but refused to admit any changes in their text of the 'Agreement': when Urbšys tried to argue, he was asked to speak to Ribbentrop in the next room. The 'Agreement', signed at 1 A. M. (with ceremony, spotlights, and clicking of cinema cameras), was designed to secure 'friendly' relations between the two countries; it starts with the declaration that 'the Memel territory, severed from the Reich by the Treaty of Versailles, is this day reunited with the German Reich', promisses Lithuania a free zone in Memel, and ends with an undertaking by both parties 'not to use force in their mutual relations, nor encourage its use against either by a third party'. Henceforth the Germans overflowed with 'generosity' towards Lithuania, hoping to find in her, because of Vilna, an ally against Poland: or Slovakia on her northern flank.

*) Hacha — President of Czechoslovakia in 1938-1939.

"Even before the 'Agreement' was signed, Hitler, at the head of the German navy, sailed for Memel; it is said that on the trip he was violently sea-sick, and that this hardened his determination to obtain from the Poles an overland connection with East Prussia. 'The news of the entry of German troups into Memel, and of the Chancellor's demonstrative voyage... along our coast', writes Lipski in his final report of October, 1939, 'was a great surprise to Polish public opinion as the German entry into Slovakia had been'. They felt outflanked and outwitted".

After Austria and Czechoslovakia, Lithuania became the third victim of Nazi aggression. This aggression was committed at the very moment when the whole world was reeling under the excitement of Hitler's "bloodless" conquest of the whole of Czechoslovakia. It is true that the Klaipēda District is a tiny corner of Europe: hardly 1100 square miles of land with 150,000 inhabitants, of whom some 41% were pro-Nazi Germans. However, 75% of Lithuanian trade went through the port of Klaipēda and 25% of Lithuanian industry was concentrated in this tiny area. Brutal German repressions were immediately effected in the "reunited" district against Lithuanians and Jews; about 21,000 Lithuanians, losing all their property within a space of a few days, fled from Klaipēda to the interior of Lithuania. It was no easy task for a small country to grant immediate relief to its refugees and to find employment for them.

Relations with the nearest Baltic neighbors, Latvia and Estonia, were particularly cordial and in various economic and cultural endeavors there was wholehearted cooperation in the form of tri-state meetings and congresses. And there was even a movement among the students of universities to form a Baltic States Federation. Unfortunately, fears and differences in the strategic situation of the Baltic neighbors prevented the signing of a common defensive military alliance.

IV. LITHUANIA IN THE WORLD WAR II (1939-1945)

1. The First Russian Occupation (1940-41)

In the spring and summer of 1939, while the British and French diplomats were negotiating in secrecy at Moscow to bridle the German imperialism, I heard in Lithuania some serious opinions to the effect that Stalin's regime might come to an agreement with the related German Naziism. On May 31, 1939, the

greatest and well informed Lithuanian daily "XX Amžius" (20th Century) published an editorial expounding the reasons why Russia and Germany would come to an agreement. It pointed out that both dictators had their minds set on partitioning Central Europe* and that it had been an old dictatorial custom to partition the lands of neighbors. The names of strong dictators change in history, yet their imperialistic ambitions follow the same pattern. Germany, anxious to start a war, must first secure her frontiers in the East and consequently could not be shy in offering Russia rich loot.

In the summer of 1939, Lithuanian intellectuals commonly shared the opinion that the dividing line between Stalin and Hitler would run along the Daugava (Duna or Dvina) that is, more or less along the old Lithuanian-Russian frontier of 1721-1795 in the north. Consequently, Estonia and Northern Latvia would fall prey to Stalin, while Lithuania and Southern Latvia would be placed within "the sphere of influence" of German interests. In the face of these opinions, Lithuania, in the summer of 1939, expected and feared a German occupation. This situation persisted until the dismemberment of Poland in September, 1939.

The first arrangement of this dismemberment gave Russia the major half of Poland as far as the Vistula and Warsaw. In the wake of Ribbentrop's second trip to Moscow followed the second partition (September 29, 1939**) whereby the Russian frontier was moved slightly eastward to the Bug River line. Under this second arangement Russia "lost" 5 million inhabitants in the heart of Poland but received compensation elsewhere — Southern Latvia and Lithuania, with some 3½ million inhabitants and a long coastline.

After this last German-Russian arrangement, Lithuania, despite her declared neutrality, received a Russian ultimatum to admit immediately Russian garrisons in the well-selected strategic points inside the country. The Russian ultimatum ended in an "agreement" on October 10, 1939, signed at Moscow.

* The true geographical center in Europe is occupied by countries separating Russia from Germany: Czechoslovakia, Poland, Lithuania, Latvia, Estonia, Rumania, and Hungary.

** In the first half of September, 1939, Germany attempted to induce Lithuania to join in the war against Poland to recover Vilnius. However, the Cabinet of Lithuania unanimously adhered to a policy of strict neutrality.

Lithuania, encircled and isolated by Russia and Germany, was deprived of any opportunity to oppose the ultimatum with armed defense. Latvia and Estonia likewise were helpless. Lithuania was forced, without debates and without negotiations, to submit to force and to accept Russian conditions in order to put off, at least for some time, the impending terrible misfortunes. By a treaty binding for 15 years Russia solemnly promised not to interfere with the public order of Lithuania, with the country's economic and social structure, and to respect its formal independence. To sweeten the bitter pill, Russia undertook to return the capital Vilnius and a strip of adjoining territory to Lithuania. Russia gained the right to maintain Soviet garrisons for a period of fifteen years and undertook to arm the Lithuanian army on favorable terms. Paragraph 6: "The two contracting parties undertake not to conclude any alliances or participate in any coalition directed against either of the contracting parties". This paragraph in fact ended the independence of Lithuanian foreign policy, inasmuch as it bound Lithuania not to seek help elsewhere.

There were optimists and pessimists in Lithuania by the end of 1939 .The optimists were hopeful that Russia would not use her garrisons to sovietize Lithuania. The pessimists opined that the liquidation of Lithuania may begin in December, 1939. Pessimists' opinion erred thanks to an unexpected circumstance that foiled Russian designs: Finland, of the marshlands and lakes, very bravely and determinedly opposed the Russian aggression, and the war against Finland lasted several months.

This was the principal reason that caused Russia to defer the liquidation of the Baltic States to June, 1940. On the 14th of June, Russia handed a new and exceptionally strongly-worded ultimatum. Lithuania must immediately admit an undetermined number of Russian troops. Since the autumn of 1939, there were four powerful garrisons infesting Lithuania at strategic points: in the vicinity of Vilnius, Kaunas, and on the western banks of the Nemunas at Prienai and Alytus. The presence of this Trojan Horse deprived Lithuania of any chance to oppose the new demand even for a few days. On June 15, 1940, a monster Russian army with swarms of tanks and clouds of planes rolled across the Lithuanian frontiers. Vice-commissar for foreign affairs, V.

G. Dekanozov, an important official of the dreaded OGPU, flew in aboard a Red Army transport and quickly formed a pre-arranged "government" of communistic puppets some of whom were flown in from Moscow (i. e. Adomauskas, a renegade former priest), with Justas Paleckis at the head. The Russians immediately confiscated Lithuanian banks, newspapers, and radio facilities.

Now both the optimists and pessimists realized that the four treaties of friendship and non-aggression (1920, 1926, 1934, and 1939) went to naught. All who would escape fled to Western Europe, although escape involved many perils and an unpleasant reception in Germany, who at that time maintained very friendly relations with Russia.

After two weeks of occupation, the Russians announced "elections" to a Soviet "people's diet". Balloting was to take place on July 14, 1940. The farcical "elections" were conducted in a typical Oriental manner: on the night of July 11 some 3000 political and social leaders, editors and influential workers, and farmers were arrested. Several thousands of intellectuals managed to escape the dragnet by fleeing to the woods where they were fed by sympathetic farmers. (All Lithuanian intellectuals are the sons of farmers). A single communist "ticket" was proffered for "election" — no changes and no withdrawals would be tolerated. No opportunity was open to vote against this "ticket" of perfidy and treason. No hint was permitted to be announced before the "elections" that this "people's diet" would be burdened with the unpleasant duty of selling away Lithuania's hard-won independence. According to the testimony of ten former members of this "people's diet", only some sixteen to eighteen percent of eligible voters took part in this "election". Because of this widespread boycott of the "polls", the "election" was extended for another day, July 15. However, the Soviet Embassy in London was not informed of this extension and, fully 24 hours before the closing of the "polls", announced that 95.51% of all eligible voters cast their ballots — this was the pre-aranged percentage of "voting" agreed upon in the Kremlin. On July 21, Russian diplomatic agents Dekanozov and Pozdniakov issued a strict order to the "deputies of the people's diet" to enact the "adherence" of Lithuania to the Soviet Union, threatening with dire consequences for disobedience to the Soviet orders. Pozdniakov, hitherto a minister of the Soviet

Union accredited to Lithuania, overnight became a "deputy to the people's diet of Lithuania" and, later, "Lithuanian SSR representative to the Supreme Soviet of the USSR".

When the annexion was accomplished in fact, sovietization began. Collective farming was decreed, all property of organizations and associations (of whom there were about 6600) was confiscated, Lithuanian free press was liquidated, printing establishments sovietized. At the same time, preparations were being made for wholesale extermination of the nation through deportations and separation of wives from husbands.

Lithuania was in the throes of unprecedented terror, the greatest in the entire long history of the nation: death beckoned to all. According to the statement of J. Glušauskas, puppet Commissar for Social Care and Forestry, the Soviets had at first decided to deport into Arctic concentration camps 700,000 Lithuanians. Later, when the Russians realized the limitless hatred of Russian totalitarianism in Lithuania, the Soviet authorities decreed the liquidation of about 75% of all inhabitants of Lithuania.

The plans for extermination were ready by the spring of 1941, and Sierov, Commissar of NKVD, issued in great detail nine pages of instructions on how to put these plans into operation "without noise and panic". Exterminating deportations began on the night of June 14, 1941. During the first two weeks Lithuania lost about 65,000 of her finest people*, which, if one recalls that Lithuania, including the Vilnius district but excluding the Klaipėda district and the Lyda-Gardinas area, was inhabited by 3,000,000 people, amounted to more than 2% of the population. The Russians were prevented, at the time, from further execution of their dastardly plans inasmuch as on the night of June 22, 1941, Germany attacked her former partner-in-crime and the Lithuanians rose up in arms. The Red Cross of Lithuania found in the Russian documents left behind in their panicky flight names of 30,485 exiles, and only the closing of the Red Cross and difficult war-time conditions prevented the Lithuanians from assembling complete data.

* Br. Daunoras, Lietuvis Sovietiniame Pragare (A Lithuanian in the Soviet Hell), published in **Lietuvių Archyvas**, Vol. I Kaunas 1942, p. 105, and:

* E. Kulischer, **The Displacement of Population in Europe**, International Labor Office, Montreal, 1943, page 63.

These victims of terror were deported in the period between June 15 and 22, 1941. They were entrained on 871 freight cars. Some of them died on the way from hunger and disease. Mortality in the concentration camps at destination in Siberia and in the Arctic regions of Russia averaged 20% in the first year of martyrdom; with their physical condition weakening, the rate of mortality must have gone even higher in 1942-44. On the basis of escaped exiles and the few letters permitted to go out, it is estimated that more than half of an estimated number of 65,000 unfortunate refugees and exiles had died by the fall of 1945. Possessing western standards, they cannot get accustomed to Oriental scant diet, the cold, dirt and filth, and the daily 12-14 hours of hard labor under brutal armed guards. Consequently, they die at a greater rate than acclimatized Russians.

Some 12,000 of the exiles were classified as political criminals, clearly disloyal to the Soviet Union to which they owed no loyalty. Of these arrested persons, 640 were soon either shot or tortured to death, others were incarcerated in distant Arctic dungeons and there held incommunicado; even now no letter and no aid can reach them.

Aleksandras Stulginskis, President of the Republic 1920-1926, died in slave camp in Siberia.

Famous excyclopaedist and labor leader Professor Pranas Dovydaitis was digging coal in the arctic mines in Urals.

Former premier Professor Augustinas Voldemaras died in exile in Caucasus.

Former cabinet ministers Juozas Urbšys, Zigmas Starkus, Kazys Bizauskas, A. Endziulaitis, Stasys Šilingas, Kazys Skučas, Kostas Šakenis, and many other influential statesmen of various political leanings died in concentration camps.

Nothing at all is known of the ultimate fate of 700 exiled teachers, 480 army officers, hundreds of agronomists, priests, writers, and thousands of progressive farmers and many labor leaders.

In the second half of June, 1941, the Soviet N.K.V.D. committed series of great attrocieties in Lithuania:

In Telšiai they tortured very ingeniously 73 Lithuanians, mostly high school pupils.

In Provieniškės they machine gunned 420 men and women, mostly farmers unable to pay heavy taxes imposed by the occupants.

In Panevėžys they killed 28 workmen and tortured to death 3 physicians and one nurse.

Within one year of "peaceful" Russian occupation, Lithuania lost 75% of her gold currency, about $83,000,000 in securities, 20% of her best cattle and horses, most of her industrial machinery, 50% of her productive capacity. For a little country without natural resources, where there were no great capitalists, these losses exceeding $200,000,000 were staggering. The living standards at the same time dropped to such low levels that not even centenarians had ever experienced.

In cultural life the Soviet "peaceful experiment" cost Lithuania even more. The greatest loss was the liquidation of the most cultured layer of society, without distinction of religious views and political leanings. The libraries and schools suffered very much— a Russian decree ordered destruction of all books not useful to bolshevism: books were burned in bonfires reminiscent of the Nazi cult, pages were torn from spared books to erase all patriotic and religious references, wayside crosses and other monuments of religious culture were destroyed by Russian vandals. All scientific, liberal and literary magazines were confiscated and their publication stopped. About 180 Lithuanian periodicals were replaced by 12 Soviet newspapers with foreign ideology. Publishing of the great Lithuanian Encyclopaedia was stopped. A graveyard silence and profound sorrow permeated the cultural life of the country. Those who were able, escaped to Western Europe. In this manner some 30,000 enlightened citizens saved their lives.

Lithuania was occupied by the Russians in June, 1940, with the expresed approval of Nazi Germany. However, the Russians very obviously lacked complete confidence in their German partners, — or probably Russia was planning an attack on Germany, when Germany would become sufficiently weakened in a protracted struggle with Great Britain. For how else can one explain the fact that the Russians, from the moment they seized Lithuania, began fortifying the Lithuanian-German frontier and made other preparations for war. These facts are attested to by a number of border residents who managed to find refuge in the United States.

Regardless of who would initiate the war, the people of Lithuania were most anxious that the war begin at the earliest moment, inasmuch as the process of extermination of the Lithuanian people was making rapid strides. The war would offer an opportunity for the people to revolt and might resolve itself into exhaustion of

both dictatorships, which circumstance, in its turn, would enable the little nations to free themselves from enslavement.

Consequently, the Lithuanian youth, true to its century-old tradition, was making preparations for an armed insurrection against the alien oppressors whose customs, culture and political slavery were utterly foreign and unacceptable. Young men organized themselves in strict secrecy. It is really amazing that there was not one among the organized staff members who betrayed the insurrectionist cause. As soon as the radio announced the news of the new Russo-German war, all of Lithuania rose up in arms. Six thousand Lithuanian soldiers who had been "incorporated" into the Red Army, 35,000 organized partisans, and 90,000 unorganized and practically unarmed guerillas — a total of 131,000 men — all joined in the insurrection.

The greatest battles were fought in Kaunas, June 22-23, where the Lithuanians lost many killed and many wounded. Within a week all of Lithuania was cleared of organized Russian troops. On the second day of the insurrection a new provisional Lithuanian government, with Professor Juozas Ambrazevičius at its head, spoke over the Kaunas radio and announced the complete restoration of state independence. The net result of this insurrection was meager — the Lithuanians proved to the world their undying love for the motherland and their hatred for nationalistic bolshevism — yet the independence won at such terrific cost in lives and destruction was once again submerged under the monster surge of German militarism. The only positive benefit of the insurrection was the saving of many lives of prospective exiles and temporary preservation of the beautiful cities of Vilnius and Kaunas from utter destruction. Furthermore, insurgent workers prevented the removal of factory machinery to Russia by panicky Red troops. In their haste the Russians failed to liquidate all of the intelligentsia, without whom the country's reconstruction and progress would have been made impossible.

2. German Occupation

German occupation of Lithuania can be divided into three periods.

The First Period — Flirtation with Fear. It lasted from June 24 to August 5, 1941. After enormous losses in the insurrection against the Russian occupation, the poorly armed Lithuanians were too exhausted and oppressed to oppose with arms the new German occupation. As they marched into Kaunas, the Germans

found a new Lithuanian government in control and enjoying the benefits of a broad national coalition. In the beginning the Germans did not know what awaited them in Russia and deemed it unwise to clash with the resolute Lithuanians. But gradually they disarmed the insurgent troops, and each day the power of the Lithuanian government was clipped. When the Germans wanted to make the Lithuanian Cabinet of Ministers simply an advisory body, as it had been under the Russian occupation, announcing at the same time that they did not recognize an independent Lithuania, the ministers refused, and resigned in a body.

The Second Period — Normal Cruelty. This period began in August, 1941, and continued until the end of March, 1943. During the first half-year of the German occupation, the Wehrmacht ruled Lithuania. The conduct of the German military recalled that of the 1915-1918 occupation, but with an important difference. In 1915 the Germans found very few intellectuals and little nationalism among the rural inhabitants. In 1941, in spite of the mass deportations to Siberia, there remained several thousand university graduates and tens of thousands of college graduates. Almost all rural inhabitants had grammar school education and were modern in their ways of thinking. The country's patriotism was based not only on the history of a heroic millennium, but also on the achievements of the present generation in economic and cultural life, the like of which neither Germany nor Russia could boast of, and these achievements were fresh in the peoples' minds.

Patriotism and thirst for freedom in Lithuania was more intense than in many western European countries. Even the Wehrmacht was obliged to take into consideration these moral forces of Lithuania. The Germans decided to resort to subterfuge and to avoid a direct attack on Lithuanian ambitions.

During the first half-year of occupation, the Gestapo slowly and carefully tightened the reins until it obtained a stranglehold. Economic resources were sapped. The Germans took over the cooperatives, corporations, banks, larger farms and the better homes, and behaved as if they were the real owners. Their conduct closely resembled Russian behavior and the confiscatory Soviet decrees which had been abrogated by the insurgent regime were now restored to full force and effect. Lithuanians had to become rightless proletarians; they could not enjoy and could not claim this wealth as their own. Heavy penalties threatened them for transgressions.

However, in cultural and religious fields the Germans tolerated several minor rights which the Russians had taken away. Church services were allowed to be broadcast over the radio. Holy Scriptures and a few patriotic and scientific writings could be printed — e. g. the first volume of the great Lithuanian Vocabulary, the fruit of labors of many scholars over several decades. The Russian edict forbidding the display of the national flag over the War Museum in Kaunas was rescinded. Although observance of the Independence Day was banned, the Lithuanians did not heed the ordinance and on February 16, 1942, 1943, and 1944 they decorated their homes with national flags and church services and public meetings were held. About a dozen or more Lithuanian newspapers were published. All this was done to pacify the Lithuanians and to accustom them to the "New Order".

During this period the Lithuanian situation was somewhat similar to that existing in the Bohemian-Moravian Protectorate. But there were some noticeable differences. Lithuanians received less food than the Czechs. Until the end of March, Lithuanian universities were still permitted to function, and Nazification of the schools was hardly felt because of the steadfastness of Lithuanian teachers. All instruction was exclusively in the Lithuanian language.

The Third Period, — Vandalism. In February ,1943, the Germans decided to attempt enlisting Lithuanian volunteers into the German army. The drive for volunteers ended in a complete failure. Then the Germans attempted a compulsory mobilization in the Baltic States, hoping to gain a half million soldiers and officers fit for war service. German staff officers calculated that three million Lithuanian inhabitants could provide about 250,000 men and 4,000 officers. To further the mobilization an All-Lithuanian Conference was called (April 5, 1943), but not one important political party leader participated. Those who did attend spoke vaguely and without conviction, or did not speak at all. The Conference was another fiasco.

It became known that the Germans proposed only such "autonomy" as the Russians had granted after the annexation of Lithuania, but with a "Lithuanian" quisling government whose president would have only such powers as the "presidents" of Soviet Ukraine or Bohemia-Moravia. Lithuanians refused to accept or to "aspire" to such humiliation. About 3000 university students fled to the woods; the intellectuals sealed their lips; the under-

ground press (fifteen newspapers) became more active. The youth, anticipating a desperate man-hunt for slave labor and cannon fodder, went into hiding. Being the sons of humble peasants, Lithuanian students have a very strong influence on all the youth, and are remarkably well organized. They are closely bound with the masses of farmers and workers. Many students were by now accustomed to work secretly and to orientate themselves individually in every difficult situation. It was a foregone conclusion that the students would hamper the mobilization.

In March and April, 1943, hundreds of Lithuanian popular leaders (among them Father M. Krupavičius, author of agrarian reform, Dr. K. Grinius, former President, and Prof. J. Aleksa) were arrested. Many were sent to concentration camps, where about 45% died from hunger and tortures. Probably the most typical example of the human losses in Lithuania was the fate of the juridical profession: lawyers, judges, prosecutors. Their number in Lithuania was about 610. Out of this number 11% were killed by the Russians during one year of "peaceful" occupation in 1940-1941 and 22% were killed by the Germans; 50% escaped to safety in Western Europe; 17% were unable to escape from Lithuania and their fate is mostly unknown.

Failing in her efforts to mobilize the vitally needed Lithuanian youth, Germany resolved to destroy Lithuania's cultural wealth (in the spring of 1943). They closed the universities and other institutions of high learning. They smashed the medical laboratory in Vilnius. They confiscated rare and valuable books (33,000 volumes) from the libraries and treasures from the museums. All this may be considered normal war-time cruelty, but when Germany vented her rage on the old capital Vilnius, the loss was beyond description. In the archives of the Lithuanian Academy of Sciences they found and destroyed the manuscript of a dictionary of the Lithuanian language which had taken forty years to compile by dozens of noted linguists. The manuscript weighed about one and one-half thousand pounds. The complete set would have consisted of ten or more volumes. But even that was not enough. In the same place they found and smashed to pieces 2,000 records of old folk-songs, some of the songs being hundreds of years old. These cultural treasures are irreplaceable.

No precise data are available to measure the full extent of material damage caused to Lithuania under the German occupation. This information may become public some time in the

future after the veil of censorship is lifted. As in the war of 1914-1918, so in the present war, Lithuanian forests and animal-husbandry suffered most. It is estimated that until the summer of 1944, the Germans may have destroyed about 25% of all Lithuanian forests and about 40% of the stock of cattle, horses, and hogs — this on top of a 20% loss in cattle farming during the Soviet occupation. Consequently, by this time Lithuania may have been left with some 30 to 40% of her livestock. The number of sheep may have decreased to a lesser extent, inasmuch as the Germans almost pathetically clamored for more wool for their freezing armies in Russia. During three years of occupation the Germans confiscated in Lithuania:

574,801 cattle	371,132 pigs
152,550 sheep	1,241,794 chickens
75,983 turkeys	75,933 geese
70,358 ducks	569,040,060 klg. of milk
93,881,422 eggs	300,835 tons of rye
411,812 tons of potatoes	41,707 tons of wheat
116,675 tons of oats	46,205 tons of barley
13,037 tons of lin flax	85,495 tons of hay
90,904 tons of straw	7,472 tons of flax
916 tons of wool	64 tons of honey

The preceding estimate of war damages caused by the German occupation are quoted from Lithuanian underground government sources.

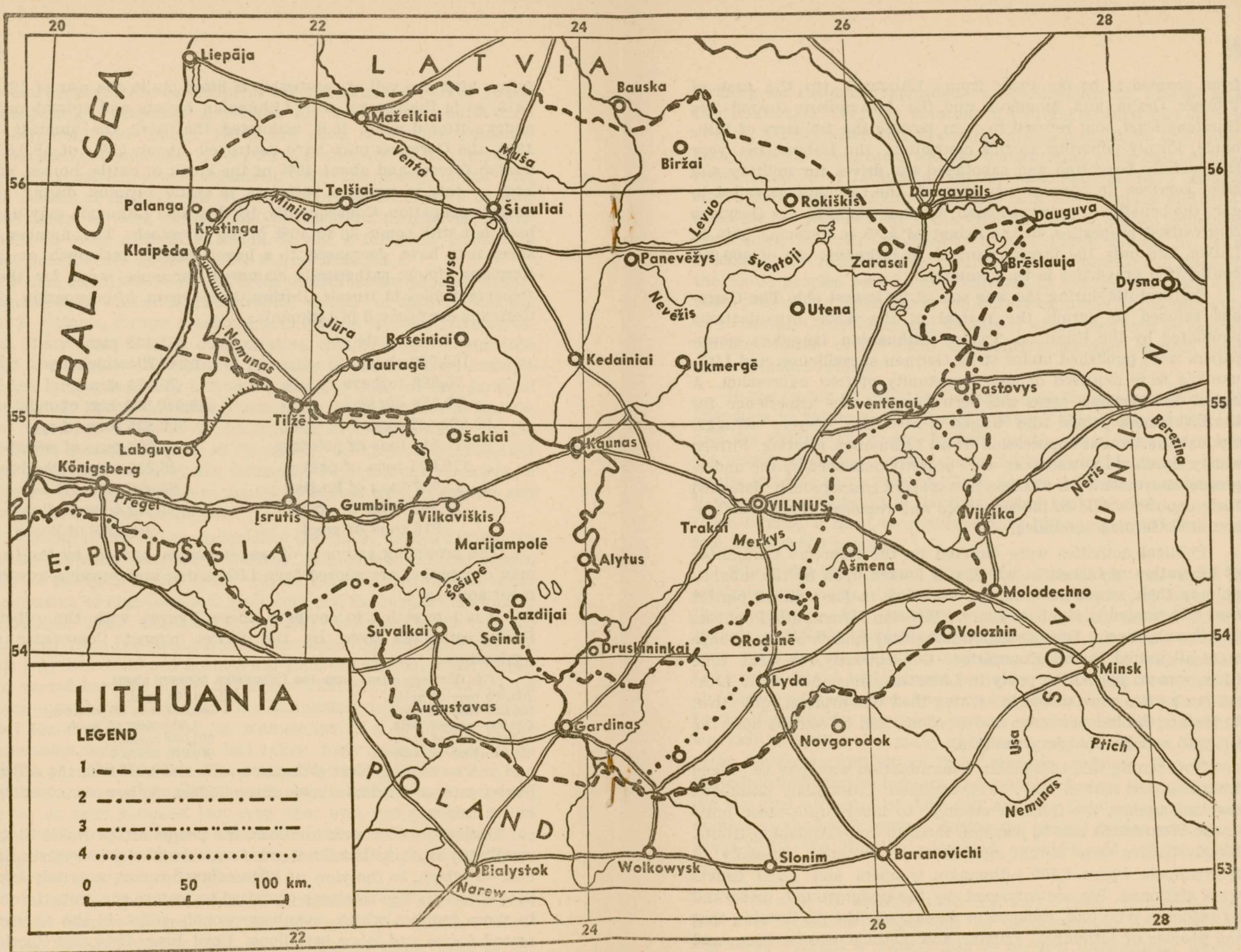
It is interesting to compare these figures with the official Soviet estimates given by the Soviet puppet Commissar of Agriculture:

"The Germans seized from the Lithuanian farmers about

700,000 tons of grain,	100,000,000 eggs,
200,000 tons of meat,	500,000 tons of potatoes,
600,000 tons of milk,	1,500 tons of wool,
12,000 tons of flax,	500,000 cattle,
20,000 tons of linseed,	300,000 sheep".

The most modest estimate is over $600,000,000, the official Soviet estimate being above three billion dollars or seventeen billion rubles.

Hating the bolshevik methods, the people of the Baltic States were most anxious that the Germans revoke Soviet collectivization decrees which, in the view of Lithuanian farmers, was only legalized thievery. The Germans promised to restore the property only to those families whose members would enlist in the German armed forces and labor battalions. Until June, 1944, the Russian



LEGEND: 1. Boundaries of Lithuania established by the treaties of 1920 - 1923. 2. Eastern boundary of Lithuania traced by Russia in 1939-1940 on the basis of language. 3. Southern boundary of the Lithuanian language (16th century) in East Prussia. 4. Curzon Line proposed by the Allies July 11, 1920.

front seemed to be far away from Lithuania (to the east of Vitebsk, Orsha, and Mogilev) and the Lithuanians feared the Russians least, and refused to fight beyond the frontiers of Lithuania. Firmly adhering to this conviction, the Lithuanians very successfully boycotted and sabotaged the drives for military and labor services. In consequence thereof, the Lithuanians failed to gain the benefits of reprivatization: by June 25, 1944, the Germans reprivatized properties to the extent of 92% in Estonia, 90% in Latvia, and only 194 farms returned in Lithuania out of 409,000 confiscated properties in that country.

Cultural life during the war was at its lowest ebb. The Germans refused to permit the revival of the 6,600 organizations liquidated by the Russians. Twelve Lithuanian language newspapers were published under strict German surveillance, and Lithuanians were deprived of any opportunity of free expression. A secret underground press was born — not a new experience for the Lithuanian people who waged a relentless 40-year struggle against the Czarist suppression of all Lithuanian printing. Fifteen widely circulated newspapers were secretly published by the underground movement. All of these newspapers courageously defended their country's title to independence and regularly disclosed Russian and German atrocities.

Political activities were directed by the Supreme Committee of Liberation of Lithuania which was looked upon by the inhabitants as their secret government. The four major political parties that had existed in the past years (Christian Democrats, Populists or Liberals, Social Democrats, Nationalists) and two new groups were all united in this Committee. Consequently, at that time there was no opposition party in Lithuania, inasmuch as all Lithuanian parties were united in seeking their one principal objective: to restore the independence and freedom, and to combat both the German and Russian imperialisms.

How strong this Lithuanian determination was may be judged from the fact that in May, 1944, eighteen Lithuanian battalions revolted against the German attempt to incorporate these units in the Wehrmacht and to dispatch them to non-Lithuanian fronts. Bloody battles were fought against the Germans, especially in Marijampole where 1,800 Lithuanian troopers and 1,200 cadets were stationed. We are informed by the underground press and by refugees who had escaped in recent months to Sweden that the peoples of Lithuania, Latvia, and Estonia are striving and

fighting for the same aspirations as the peoples of Poland and Czechoslovakia: they are determined to fight against any enemy of their independence and no compromise is possible on this issue. Many times in the present war the underground press and political representatives of Lithuania, Latvia, and Estonia have clearly stated that they are fighting against both the Germans and Russians for the preservation of the Atlantic Charter, whose principles are denied in their application to the Baltic States by both Germany and Russia. Under the Russian occupation of 1940–41 the Baltic peoples were being compelled to become Orientals, but these peoples are embodied in the European family of nations with its freedoms, Christianity and liberalism which they love so dearly. Oriental forms of life seem especially cruel and terrible and unacceptable to them.

In the spring of 1942 the Germans modified the boundaries of Lithuania by returning to "Bezirk Litauen" the county of Ašmena and the vicinity of Svyriai. In May of the same year they took the census of population and found 2,800,000 inhabitants in Lithuania. But this same area of 67,000 square kilometers was inhabited by 3,200,000 people in the first half of 1939. Should we accept these figures, it must be conceded that Lithuania in this interval had lost 400,000 people.

Where did these people disappear? It is as yet too early to estimate how many of these people survived and will return to their country — for the 65,000 exiles deported to the Arctic regions of Russia, there is scant hope of even a fraction of them ever returning home. The Germans hastened to exterminate Lithuanian Jewry with utmost brutality: of 240,000 Jews, hardly 40,000 will have survived. About 50,000 Lithuanians were deported by the Germans for slavery in various countries, and it is a pointless task to predict how many of these people will survive. Various press dispatches and letters from refugees indicate that many thousand intelectuals, farmers and laborers fled to Germany during the Red offensive of July and August, 1944. Moreover, according to the latest reports, during the second Soviet occupation (1944-1946) the Russians deported an additional 400,000 Lithuanians.

It is safe to assume that, by July, 1946, Lithuania has lost over a million people out of a population of 3,200,000. Especially difficult to replace will be the lost intellectuals. Never-

theless, thousands of them must have in some way survived, for during the two happy decades of freedom Lithuania had produced many intellectuals and the general cultural and educational level is much higher even in ordinary rural communities. Consequently, in the year 1946 the intellectual level and political consciousness of the people of Lithuania remains higher than that of 1918.

For this reason, we entertain no doubt whatsoever that the nation is capable of restoring its independence — unless the powerful Eastern totalitarianism will have caused a tragic situation by exterminating the bulk of the people.

3. The Second Russian Occupation of Lithuania

In June, 1944, the Russian-German front was still far to the east, stretched roughly along the right bank of the Dnepr River. To the people of Lithuania, at that time there was no immediate prospect of the Russians returning to their war-ridden country. If they were apprehensive, the danger still seemed far off and dimmed by the mightiness of the struggle going on so far from their borders.

But by July 1st, Soviet forces had pushed the Nazis back to the environs of Minsk, and already on July 5th, they had reached the Lithuanian town of Smurgainis (Smorgon). On the following day the Russians occupied the first Lithuanian district center Svyriai (Swir), where they massacred several hundred of the civilian population, giving cruel promise of what was to be the fate of countless other Lithuanians — with particular emphasis on community and intellectual leaders — throughout the country.

Russian tanks thrust forward to the northwest, in the direction of Utena, Panevezys and Siauliai. By July 10th, they had reached Utena and had thrown a cordon of steel about the Lithuanian capital of Vilnius. In the five-day battle for the city that ensued, at least 40% of the homes in Vilnius were reduced to rubble. Mass executions of the civilian population by the victorious Reds soon followed in Utena and in the nearby town of Leliunai. Similar bloody massacres were to be repeated before long in almost every town and village in Lithuania, an average of several hundred residents being put to death in many communities. Unable to elicit the sympathy and trust of a nation steeped in the concepts of a more humane Western civilization, the Soviets

set out on the bloody orgy of imposing their Asiatic form of life by brutal force and terror.

During the first month, the Russian offensive in Lithuania rolled along unimpeded by whatever opposition it met. On this front the Soviet forces outnumbered the Germans almost five to one. In addition, the Nazis were weary and discouraged, and their morale had been brought to a new low by the realization that certain defeat was staring them in the face. By August 6th, the Russians had re-occupied about three-fourths of Lithuania, including the towns of Siauliai, Kedainiai, Marijampole and the metropolis of Kaunas. Only the western part of Lithuania (Zemaitija) was still held by the Nazis. Frantic with fear at the fast-approaching threat of Red terror, hundreds of thousands of Lithuanian people had fled to this western zone, in the hope that they would be able to find refuge and safety by escaping into Western Europe. However, they found an impassable barrier in the strongly fortified eastern boundary of Germany.

After two months of fierce fighting, this western portion of Lithuania, too, was taken by the Russians. By the middle of October, 1944, Soviet forces were nearing Klaipeda and Tilze. The Germans succeeded in strengthening their disorganized lines on this front for several months, but by January 28, 1945 all of Minor Lithuania (i. e., the northern part of East Prussia), and including Tilze, Gumbine, Isrutis (Insterburg) and Labguva, was already in Russian hands. Red Fascism was engaged in a battle to the death with Brown Fascism on the very threshold of the historic citadel-city of Karaliaučius (Koenigsberg). Not one armed Nazi soldier was left in all Lithuania.

As we write these lines, Lithuania has experienced almost two years of the agony of the second Russian occupation, which is in every respect far more ruthless and brutal than the first occupation of 1940-1941. The intervening years have, of course, changed everything. The Russians found very little left in Lithuania when they returned there in 1944. The formerly prosperous little country had been robbed, devastated, and despoiled of almost everything of value. We have heard Russians remark that, among them, a man is considered to be a clever thief if, without the unfortunate victim's knowledge, he can steal a pedestrian's shoes off his feet as he walks along the street. It was difficult for the Soviets to put this old tradition of Russian thievery

into practise when they returned to Lithuania in 1944, because by that time very few people in Lithuania were fortunate enough to still have a pair of shoes. But there was still something of value remaining — clocks, watches, pocket knives and — attractive young women. These material and human commodities soon became the prey of organized Russian greed and brutal lust. What few libraries, museums and archives still remained were plundered and looted. Cities, towns, homes and bridges suffered much greater devastation during the second Russian entry into Lithuania, because the prolonged shelling and bombing of both armies — both Russian and German — had time to take much greater toll of property. Very few homes were left standing in Klaipeda, Siauliai, Marijampole, Vilkaviskis, Raseiniai and other larger centers. Vilnius and Kaunas — the two largest cities of Lithuania — also suffered widespread devastation. A very conservative estimate of the damage done to property in this small country during the Russian offensive of 1944 would reach the sum of at least 300 million dollars.

A far greater toll was taken by the Soviet occupation in human lives and suffering. Russia had imposed Soviet citizenship by force upon the people of Lithuania during her first occupation of 1940-1941. Soviet citizens, as everyone knows, are forbidden to leave the country without permission from the authorities. The penalty for violation of this law is a sentence to one of the infamous Soviet concentration camps or, since 1934, the penalty of death. Since at least half of the people of Lithuania had been forced to leave their homes to escape the horrors of war, and since nearly a half million of them had fled into Eastern Germany (Pomerania, East Prussia, Berlin, Saxony), it may be seen that the Reds soon apprehended several hundred thousand Lithuanian candidates for their concentration camps in their offensive against Germany. The NKVD (Soviet Secret Police) soon inaugurated a brutally efficient and thorough campaign of rounding up these helpless Lithuanian refugees and immediately began to send them — some on foot, some in cattle-cars—to the Soviet slave camps scattered throughout Russia proper and distant Siberia.

All non- Communist publications and organizations were immediately liquidated, and their property and resources confiscated by the Soviet authorities. All officers and staff members of such publications and organizations who did not succeed in escaping to the protection of the zones held by the Allies, were arrested.

According to information received on June 24, 1946, the peasants of Lithuania are living on the very meagre food that is left for them after heavy requisitions for the Russian army and police. The rest of people - slaves and people of the cities - receive their food on ration cards which are divided into five classes:

I class - commissars and high officials. They get 10 klgr. (22 pounds) monthly of meat, 4 klgr. of lard, 2 klgr. of sugar and separate rations of drinks, tobacco, shoes and other manufactured articles.

II class - professors, artists, painters and writers: the monthly ration consists of 6 klgr. of meat, 2 klgr. of lard, 1 klgr. of sugar. Special rations for other products.

III class - students, workers, minor government officials: 1,8 klgr. of meat, 0,4 klgr. of lard, 0,4 klgr. of sugar, 100 cigarettes a month; 0,6 klgr. of bread a day.

IV class - those not belonging to the actual workers' class, such as **housewives, old people and children.** Their monthly ration consists of 1 klgr. (or 2,2 pounds) of meat, 0,2 klgr. of sugar and 0,2 klgr. of lard; daily ration of bread 0,3 klgr.

V class - slaves working 12 to 14 hours a day - receive 0,4 klgr. of rye bread and one dish of flour soup a day; they are not entitled to get meat, lard, butter, sugar, cigarettes, soap or writing paper.

The workers' salary is usually from 150 to 250 rubles a month, but one pound of butter costs about one third of their monthly salary. Lithuanian history has no record of such a miserable life experienced by her poorer classes as under the proletarian dictatorship of today. And this is in a country which normally exported 20 million klgr. of butter and much greater quantities of meat, and was known as a nation of rich diet.

The process of uncivilizing Lithuania and reducing her standard of living and freedom to the Soviet level is in full progress in 1946, a process requiring the liquidation of about 3,000 to 4,000 of the most progressive Lithuanians each month.

The "Lithuanian Bulletin" (New York, No. 4, 1945, pp. 14-16), describing this reign of Red terror in Lithuania up to September, 1945, continues:

The Situation In Lithuania

"The re-occupation of Lithuania by the Soviets can be divided into two periods—

1. The period of mopping-up.

2. The period of methodical sovietization.

Information concerning the first period is given in a booklet, "The Supplement to the Appeal to Fellow-Americans on Behalf of the Baltic States", published in 1944 by the Lithuanian American Information Center. Page 7 of the booklet states that: "HERE 150 REFUGEES UNANIMOUS SOVJETS CONDUCTING SYSTEMATIC ANNIHILATION LIITHUANIANS STOP ALLEGED ANTI-SOVIETS EXECUTED IMMEDIATELY OTHERS IN HUGE COLUMNS DRIVEN ON FOOT TO RUSSIA STOP ESTABLISHED KOLCHOZES LITHUANIA POPULATED NOW BY RUSSIANS WHO WERE DRIVEN BY GERMANS OR FLED FROM RUSSIA.."

The mopping-up has proceeded up to the present, although on a lesser scale. The result of this operation is that there are few able-bodied Lithuanian men left in Lithuania. Many were deported to the USSR and many fled abroad or into the woods to continue the fight as partisans. Many of the 18-35 year group has been mobilized into the Red Army.

It may be interesting to note that the registration of girls and women at the University of Kaunas is 77%! Many elders in the villages are women.

The communist administration was able to assert itself only in towns.

Rural life is practically under partisan rule.

The orderly functioning of levies is almost impossible.

Unless escorted by armed detachments, no individual communist dares to venture into the country.

Armed clashes between communists and partisans are an everyday occurrence.

Scores of communists and fellow-travelers have lost their lives. In retaliation, the NKVD, with the help of the Red Army, often resorts to mopping-up operations, especially in the wooded areas. One such operation took place as late as last May-June, with the result that many forests were burned down.

Life in Lithuania at the present time is in a chaotic state.

Russification goes hand in hand with sovietization.. This is seen in party activities, special radio hours in Russian and the publication of mass material in the Russian language. The highest positions in the Lithuanian Soviet Government are held by imported Russians. A Russian language daily, "Sovietskaja Litva", has made its appearance. In pre-war Lithuania, about 5,000 copies of any foreign publication — French, German, etc. — covered all needs. The editions in Russian now reach 50,000 to 60,000.

The teaching of the Russian language is obligatory in all schools. Many streets are renamed in Russian.

There is no doubt, also, that Moscow methodically pursues the transfer of the population on a large scale. This transfer has two objectives: to people Lithuania with as many inhabitants from the USSR as is possible, and to rid, mainly the Vilna region, of the Polish-speaking population. This is done by sending people directly to Lithuania from the USSR and by retaining there people on their way back from Germany (former displaced USSR nationalities in Germany)."

The transfer of the Polish-speaking population seems to be in accordance with the Yalta agreement on the "Curzon Line", and in fulfillment of the recently concluded arrangement between "Soviet Lithuania", "White Russia" and the "Polish Government". As recently as last June, the Soviets began a mass deportation of the Polish-speaking people east of the Curzon line. About 160,000 Poles were deported from Vilnius (Vilna). 80,000 Orientals were colonized in Vilnius and about 30,000 in Kaunas.

Much importance is attached by the Soviet authorities to settling the western part of Lithuania with "reliable people". This also includes the territory of Memel. It is partly connected with the recently expressed claim of Soviet Russia to the eastern part of East Prussia, including Koenigsberg.

The cruelest feature of Soviet rule in the Baltic States concerns the uprooting of vast numbers of children.

A recently published OWI item entitled, "Summer vacations in the Baltic countries for 170,000 youths from Soviet Russia", confirms this fact.

Simultaneously, we received information that 60,000 children from the Baltic States were sent on "summer vacations" to the USSR. There are no means of knowing whether these children were assigned permanently to State educational institutions (to make of them "conscious communists") or transferred to artisan schools in accordance with a special law promulgated on October 2, 1940. It is a ruthless and planned relocation of the population with a long range aim.

AGRARIAN REFORMS

All available information points to the radical switch to collective farms (Kolkhoz and Sovkhoz), although communistic papers sometimes mention the allotment as "ususfructus" (temporary possession), or individual properties (usually small in size, never exceeding 12-13 acres). This is being explained by the physical impossibility of switching to an all-out collective system (because of lack of agricultural equipment, lack of manpower, great devastation, etc.), partly for purposes of propaganda for America, and partly to prove to the people the disadvantages of small farms.

In all other fields, as administration, judicial, party organization, economics, etc. there is a marked tendency to achieve a complete "Gleichschaltung" with the USSR.

Much publicity is given the extension of school network (although the Theological Department of the University is suppressed) and stage activities (opera, drama, ballet, etc.).

Religious life is at a low ebb. People are persuaded to keep out of churches. Whenever possible, the Roman Catholic priests are being discredited in the eyes of the faithful. Many priests were deported. Of four seminaries, only one remains. It is forbidden to repair destroyed or damaged churches.

It is impossible to ascertain at present whether the Soviets intend to permit Lithuanian industries to function, or whether they will remove all existing installations to the USSR as they did in the case of Austria, Hungary, etc.

Everything depends on further political developments. Thus far, the Potsdam Conference has given no clue to the final territorial settlement in this corner of Northern Europe. But, the Soviet-controlled press in this country is full of slogans as "Lithuanian industry is in full swing", etc. The same is true of Estonia and Latvia. This may apply, too, to the installations in Eastern Prussia, such as the huge cellulose plants at Ragnitt, the Koenigs-

berg industrial area, the Schneidemuehl plants, the industries of Tilsit, Memel, Pillau, Elbing, etc.

The harbor facilities at Memel and Liepaja are being put in working order with utmost speed. For this purpose, the Soviets are using technicians from Leningrad.

4. LITHUANIA IN EXILE

The years from 1918 to 1940 were a period of dynamic historical development for all Central Europe. Having at long last regained their freedom and independence, five nations (Finland, Estonia, Latvia, Lithuania and Poland) immediately set forth on their task of repairing the cultural ravages inflicted upon them by the oppressive and stifling rule of foreign powers. These nations were, so to speak, like birds that had been suddenly released from captivity and upon unaccustomed wings they flew forth into the unpredictable future. It is not so strange that the direction of their flight was instinctively toward Western culture and civilization. The cultural traditions and history of these nations were inseparably bound by centuries-old ties with the Western world. They used the Latin alphabet of the West, and not the Cyrillic characters of Eastern Europe. Their historic buildings and churches reflected the influence of the Western European Gothic, Renaissance, Baroque and Neo-Classic styles, and not the Byzantine of Russia. Their religion was Catholic and Protestant, and not Eastern Orthodox. Their philosophy, literature, art and social customs were those of the West. Their institutions had developed in the free atmosphere of the West, which was constantly at war with the rapaciousness of Eastern despotism. The standard of living in the tiny Baltic Republics had already reached a level in 1939 which, in prosperity and comfort, far exceeded that of Soviet Russia. The smallest Baltic land-holder and laborer lived on a better scale than the middle-class government employee or Army officer of Soviet Russia. It would be ridiculous, of course, to even try to make a comparison between the human freedom and the dignity of the individual enjoyed in these countries, and the serfdom and slavery imposed upon the people of Russia.

During that same period of national development (1917-1945), despotism grew in Russia. The spiritual culture of her people had been stifled and made sterile, while their material well-being fell

below the miserable level of Russian life before 1914. As Russia isolated herself more and more from the democratic world, Russian orientalism strengthened and grew.

An insurmountable barrier of cultural antagonisms and social differences was raised between the Baltic nations and those under Russian influence. People living in distant, far-removed lands are unable to grasp the true nature of the terroristic policy in Soviet Russia today. Even the Baltic people, whose intellectuals were quite familiar with Russia and her language, did not realize the frightfulness of this policy before June 15, 1940. But, after one year of tragic and bloody experience, the Baltic nations became experts in appraising the Russian way of life in its true light. The Balts understand Russian infinitely better even than foreign ambassadors who have lived for many years in Moscow. Foreign diplomats in Russia study and observe the life about them from the comfortable vantage point of heated apartments, well-laden tables, and only in the company of wealthy, well-fed commissars and the parvenus of Communist aristocracy. Their observations can be likened to the theory of chemistry without laboratories, or the study of geography without travel and research expeditions. The conclusions of such students of life, based merely on theory and official propaganda hand-outs, carry little significance.

The people of Lithuania, Latvia and Estonia during the period of 1940-1941 experienced a full year of the Soviet way of life. Laborers, farmers and office-workers found out what it was to receive the Soviet standard of wages, to exist on Soviet rations, and to tremble with fear under the constant scrutiny of NKVD agents. Thousands were thrown into prisons where unprecedented cruelty was the official rule; tens of thousands became slaves in the far-flung concentration camps of Soviet Russia, while six million people were converted into starving, poverty-stricken serfs, robbed of everything they ever had and of every human freedom.

We have dwelt at considerable length on this particular aspect of the Soviet occupation of the Baltic countries. We have done so, because we believe it will help the average American to answer the perplexing question that arises in his mind when he reads and hears that almost one hundred million people of Central Europe are still pleading to the outside world for justice and liberation, even though the war in Europe ended long ago. It will also help him to understand why practically all Europeans in the Soviet oc-

cupation zone are almost frantic in their efforts to flee anywhere away from Russian rule.

No people on earth are more closely tied and devoted to their land and home than the Lithuanian farmer — the oldest agriculturist of Northern Europe — and his patriotically, intellectually— conscious sons and daughters. However, when the Soviets began returning to Lithuania in 1944 for the second time, hundreds of thousands of these people left their farms and possessions, to begin their long and weary trek westward in hope of refuge from the impending reign of terror. It was their ardent hope and prayer that the mighty American armies would not only occupy Berlin in their advance, but that they would also reach Leipzig and possibly even Danzig. Thus it was that, weakened and exhausted, these exiles from their homeland stopped in Eastern Germany to rest from their ordeal. Their hopes of deliverance, however, were cruelly frustrated. Uncounted thousands of them were still there when the Russian spearheads overtook them. These unfortunates were soon heading for the slave-camps in Russia and Siberia. About 80,000 Lithuanians, however, did succeed somehow in reaching a haven of safety in the American, British and French zones and in other democratic countries. In gathering information from throughout Western Europe and even in reading Soviet newspapers, it is possible to conclude that about 25% of Lithuania's professionals and intellectuals were prevented from escaping, and are now trying to eke out a precarious existence under the oppressive Soviet rule. In the summer of 1946, reports indicated that young Lithuanian patriots were still carrying on an increasingly hopeless guerilla war-fare against the Red invader. In and about the heavily-wooded forests of Lithuania, unwary Russian police are still falling prey to the resistance movement to this very day.

Fortunately, at least 75% of Lithuanian intellectual leaders overcame the heart-breaking obstacles and succeeded in escaping to Western Europe. Only about 20% of Lithuania's clergy escaped. The majority of priests and ministers chose to remain with their flocks, to help them carry the burdens and suffering of occupation. Eighty-five per cent of Lithuania's municipal and government employees — the largest of any group — escaped. Under the new Soviet rule, their lot would have been hopeless. From 60 to 80% of the nation's physicians, lawyers, teachers, engineers, artists, writers and business men reached safety. All these men and wo-

men, of every group and class, left their country not of their own free will, but in fear of their lives, wherefore they can appropriately be described as exiles, and not merely as refugees of war.

These exiles constitute the greatest hope for the eventual restoration of Lithuania's freedom. That is why today Communist agents throughout Europe are endeavoring in every way possible to liquidate and destroy that hope.

Lithuanians throughout the world are greatly concerned over the personal safety and well-being of these exiles, because they realize that no nation can long survive without a thriving and free system of education, literature, culture and political leadership.

Throughout Europe, these Lithuanian war refugees and exiles are suffering the greatest privations, frequently living in cold hovels and ruins; they are ragged and hungry, and in many places still followed and persecuted by Soviet agents. It is reassuring to note that, since the unsuccessful Conference of Foreign Ministers at London, 1945, the freedom of Communist agents to terrorize refugees in the British and American zones in Germany has been considerably restricted.

Notwithstanding their great sufferings and frightful experiences, Lithuanian exiles in Germany (i. e., in the American, British and French zones) have already revealed a remarkable ability to consolidate themselves, unite for common purposes, and in taking steps to preserve their national culture. They have already established 24 gimnazijos (a combination of High Schools and Junior Colleges), 200 elementary schools, a score of small but effective newspapers, a Theological Seminary, Red Cross and other organizations. Books are being written, many choral and dramatic groups are active, and the Baltic University is established in Hamburg with 150 professors and over 2000 students.

The creative and progressive spirit of free Lithuania has not been destroyed. It is utilizing every possible human means to win justice and freedom for its tragically enslaved Motherland. It is basing all its hopes and aspirations for the future on the traditionally just and humane leaders of America, Great Britain and France, on the perseverance and undying determination of the Lithuanian people, and on the mercy and help of God.

V. IDEALS AND LEADERS OF LITHUANIA

1.—Aspirations of the Present Generation.

In order to be able to understand the aspirations and ideals of any nation, it is necessary to acquire some understanding of its literature, its history, its geographical environment, and especially its periodic press and organizations.

There are no large cities in Lithuania. The class of bourgeois and industrialists is small in number. This circumstance did not encourage the growth of publishing houses and newspaper and magazine businesses for profit. Lithuanian newspapers and magazines were published exclusively for ideologic and cultural purposes, contained few advertisements and gave no profitable returns in dividends. Almost all of them were published by spontaneously organized groups, wherein individual shares of stock rarely exceeded $100 investments. Consequently, there was no capitalistic press in the country to speak in behalf of the community and to represent class interests. Organized masses of ideological groups, farmers, youth, intellectuals, political parties themselves, spoke of their aspirations through their own writers and their own press organs. At the large mass meetings the most welcome were distinguished writers, artists, scientists, philosophers.

In this respect Lithuania lived in her own romantic atmosphere comparable to that of ancient classic Greece and engulfed in her ethereal spirit. Little Lithuania, poor and offering no profitable opportunities, was very interesting and attractive to writers, scientists and artists. The farmers looked with sympathy upon their sons and daughters as their representatives in the cultural life of the country. In order to appreciate fully this phenomenon not readily understood in modern American life, it is necessary to attend the great gatherings of farming and student youths: a tourist from a foreign country would have observed there an unusual enthusiasm, youthfulness, and true warmth and delicate relationship between the so-called masses and their spiritual leaders, representatives of culture and organizers. A nation whose spiritual ties are thus cemented usually acquires great strength. It is quite understandable why the despotisms of both the East and West embarked on annihilation of the thousands of Lithuanian intelligentsia born in humble cottages of poor

farmers and closely bound with their people through the ties of warm blood and sensitive hearts.

Among the 160 various periodical publications of Lithuania, there were several that clearly formulated the general national ideals in the spheres of spiritual and material culture, that created their own ideologies, and were influential in their communities. We may mention among these the most popular and widely read dailies, "XX Amžius" (20th Century, Catholic), "Lietuvos Žinios" (Liberal) and "Lietuvos Aidas" (Nationalist); the weekly magazine "Naujoji Romuva" (Catholic) and the monthlies "Židinys" (Catholic), "Kultūra" (Liberal and Socialist) and "Vairas" (Nationalist). Each of these was published by a specific ideological organization, and the most important national ideals found expression through an interchange and development of ideas in these and similar publications.

The four ideological movements referred to above enjoyed the backing of almost 100% of the people. One guiding principle shared by all of them was the independence of Lithuania. There has not been one organization or one newspaper that ever strayed away from this common ideal. Whenever there was discussion of regional political alliances and confederations, the Lithuanians studiously avoided even a mention of any possibility of ever establishing closer political ties with Russia, Poland, or Germany. A healthy instinct of self-preservation and security helped the Lithuanians to escape a temptation to establish close alliance with disproportionately larger neighbors. However, in all four of the political parties there were people who propagated a close economic, cultural, and political alliance or federation of the Baltic States — Estonia, Latvia and Lithuania. There always were strong and widespread sympathies and respect in Lithuania for the Scandinavian nations — Swedes, Danes, Norwegians, and Finns. Closer relations with Scandinavian peoples were always welcome.

In her foreign policy Lithuania always strongly supported the idea of an effective League of Nations, a league with teeth and power to enforce justice and to guarantee the peace for both small and large nations. Alongside the universal sympathy for the League of Nations and for a federation of the Baltic States, there was a small group of Lithuanians who favored and propagated the idea of a Pan-European Federation in line with the program advocated by Count Coudenhove-Kalergi. No one serious-

ly opposed this idea yet the majority considered this project to be an ideal for the more distant future. No other concepts of federalism enjoyed any favor or backing and no one advocated any other federations.

Until the end of 1926 all political parties of the country firmly believed in a democratic form of state government and in complete equality of all parties in democratic election campaigns. After the bloodless coup d'etat of December 17, 1926, the small Nationalist party cautiously embarked on its evolution towards a mild form of authoritarian government which approached certain patterns of Italian fascism; yet the Lithuanian type of totalitarianism never had anything in common with German Naziism and Russian Communism. Lithuanian authoritarianism did not have time to establish its own clear ideology. After the Polish ultimatum of 1938 and the loss of Klaipeda in 1939 political life of the country swung back towards democracy. The Catholics and Liberals agreed to redouble their efforts to restore a liberal democratic government. Lithuanian democracy generally assumes as an ideal of government the examples of Scandinavia, Switzerland, Belgium, Holland, Great Britain, and the United States of America, but had no attraction for the despotic order prevailing in Russia and Germany.

Having an opportunity to observe the Eastern political order at close range, Lithuania strives to emphasize her own Western culture, based on and permeated with Christianity, humanism and liberalism. The young Lithuanian Republic maintained most intimate and frequent contacts with Scandinavia, France, Switzerland, and Belgium, and emulated those countries in its conduct of social institutions, arts and sciences. Intimate cultural contacts with those countries were dear to the little nation, and it would be unduly cruel to deprive it of these contacts. The Lithuanian American Society was formed in 1936 to promote closer cultural intercourse with the United States. Alas, the war intervened to nip the budding promise of achievement of this ambition of a people whose every family has relatives in the United States.

Lithuania made rapid strides in creating her own original literature and arts. Her literary and art magazines achieved high European standards, and their contents rivaled the great magazines of European capitals in seriousness and variety of interests. All European and American ideas and movements found their reflections in these magazines, alongside the purely national

themes. However, if anyone should ask, "What particular country enjoyed most influence in the literature and arts of modern Lithuania?" — the name of France would stand foremost. Paris attracted more Lithuanian students, artists, literateurs, and ordinary tourists than any other major European city. France managed to understand the young Lithuanian Republic and hospitably welcomed her Lithuanian guests. Lithuania was pleased to repay this hospitality in 1935 when the French language was given first place in collegiate and high school studies of foreign languages.

Christian Democratic and Populists (Liberals) were the most influential parties in political life and social reforms. These two parties usually polled in normal elections more than 70% of all votes cast. It is of interest to note that, until 1938, their main differences revolved around their views on the relations between the State and the Church. In the fall of 1938 these two parties adjusted their views and undersigned a common program — and in 1944 jointly published an underground newspaper. Should this understanding last a longer time, it would mean a great political victory for Lithuanian democracy, and would augur well for a fruitful collaboration in post-war reconstruction. Several lesser groups also adhere to this common program.

It is difficult to attempt to draw comparisons between the programs of these two parties and those of American political parties. Interests and social environs are much different in these two countries. It may be said with certainty that these Lithuanian parties are more radical in their views than the two major parties of the United States. They are not satisfied with political democracy and the principle of equality before the law. They strive for higher cultural standards for the masses and substantial living comforts even for the poor. They believe in a planned economy, in cooperative forms of business and industry, and in a regulated capitalism, yet adhere strongly to the principles of private property and private initiative.

The Catholic press — "XX Amžius", "Židinys", "Naujoji Romuva" — was among the leaders in formulating social and economic programs for the country. Its columns were ever open to influential liberals and writers of diverse intellectual views. Some of the slogans appearing frequently in the press were: Electrification! Industrialization! Urbanization! Brick-built Lithuania! These

compact phrases propounded by professors, engineers, and economists usually evoked enthusiastic approbation in youth meetings.

Biologically the Lithuanian nation remains strong. Without any propaganda campaigns, without specific subsidies for large families, according to the Lithuanian index of demography, the annual net increase was between ten and twelve persons per each thousand of the population. However, the natural resources of Lithuania are meager. There is little space, the soil is mostly of poor quality, the climate is fairly cold and damp, and there is no mineral wealth. The inhabitants must rely on their resourcefulness, labor and energy. The only wealth of Lithuania is hidden in the energy of her rivers — their potential power has been estimated at 200,000 horse- power units. The forests approach exhaustion under the wasteful exploitation by alien occupants. The surplus of the population finds no outlet, inasmuch as new countries of great open spaces do not grant favorable conditions for colonization. Consequently, the young, educated Lithuanian generation eagerly strives to show its abilities in harnessing the electric power of the country's rivers to build up a new industry and the planned, esthetic cities constructed of brick. Alas, natural geographic determinism blocks the road to independent industry in a country devoid of naptha, coal, iron and other metals. The young generation fights these natural limitations by mobilizing its intellectual energies in order to attain the high level of achievement as exemplified in Denmark and Switzerland and to create in their poorly endowed land a beautiful, comfortable, contented, and free life.

In the ancient past the Lithuanians wasted their energies in a horizontal direction by creating a great political empire between the Baltic and Black Seas. The new generation undertakes a duty to replace that horizontal direction by a vertical one; to create within the little space of present-day Lithuania a new cultural empire, a modern Hellas, wherein the individual energy of a freeman will make him a master of his destiny.

"The horizontal growth of our nation lost its great opportunities simultaneously with the slump of the political empire of Vytautas the Great. All the circumstances oblige us to think of growing in a vertical direction, the only direction that remains

open and free. With centers of civilization moving eastward from the Baltic, our situation may be more secure only in the event that we shall learn to become what ancient Greece had been in the Mediterranean space". K. Pakštas — Židinys, Kaunas, 1928.

Much has been accomplished in the two decades of independence, even if the task was undertaken with bare hands and empty pockets. The difficult circumstance spurred the youth to work with a greater determination, greater speed, greater energy and better methods. Travelers visiting Lithuania became enamored with her energies. There seemed to be no limit to her efforts. Engineers and agronomists acquired the outlook of poets and philosophers. New horizons were opening for Lithuania. Of the World at large they had, and still have, but one request: DO NOT COMMIT THE GREAT CRIME OF TAKING AWAY OUR LIBERTY THAT EACH GENERATION OF LITHUANIANS FOR THE LAST CENTURY AND A HALF HAS PAID FOR WITH STREAMS OF BLOOD AND TEARS AND WITH THEIR BONES WHICH FERTILIZED THE TORTUOUS ROAD TO SIBERIA.

The ideal of freedom is reflected in many of Lithuanian writings, in poetry and prose. To glean some understanding of Lithuanian ideas of freedom, let us read a quotation from one of the most influential magazines of Lithuania:

> "Only the free institutions can promote the growth of powerful initiative - not the means of state bureaucracy with its nuisance of destructive surveillance by police and gendarmerie. Great initiative is created by free schools, free press, free society and free community". (K. Pakštas, Židinys, Kaunas, 1928).

These words were written in the year 1928 in view of the totalitarian ideas of policed order emanating from the East whose despotism posed great dangers for Lithuania. Alongside the despotism, the Lithuanians feared the cult of planned lies (so-called "propaganda" courses in the special universities), universal thievery and deceit being promoted systematically in the neighboring Eastern country. Side by side with the people's patriotism and ideals of freedom and progress, there was also room for various specific movements in the cultural and economic spheres.

In the sphere of religion and general culture the most prominent role was played by the movement of "Ateitis" (Future)

initiated by the university youth in 1910 under the slogan "Instaurare omnia in Christo". Roughly nearly one-half of university and high school students took part in this movement. The leaders of this movement published the greatest and most influential press organs: the daily "XX Amžius", intellectual magazines, "Židinys", "Naujoji Romuva", women's "Naujoji Vaidilutė", scientific "Kosmos" (for natural sciences), "Logos" (philosophy), "Atheneum" (literature and history), "Soter" (religion). Many farmer, labor, and youth magazines regularly published articles penned by the spiritual leaders of this movement. The most important among these were Stasys Šalkauskis (1886-1941), philosopher, and Pranas Dovydaitis (professor of comparative science of religions and encyclopaedist); the latter was exiled to a Siberian concentration camp by the Russians in 1941.

The Liberal movement centered around "Varpas" .This organization of liberal intellectuals, students, and farmers, traced its origin to Vincas Kudirka, the author of the National Anthem, and published the magazine "Kultūra" and the influential daily "Lietuvos Žinios". The smaller group, Socialists, frequently identified themselves with Liberal movement, besides maintaining their own organizations and publications.

The Nationalist movement found expression through the Nationalist Association and affiliated youth organizations. Their most important organs were the daily "Lietuvos Aidas" and the monthly magazine "Vairas".

The most important minority in Lithuania were the Jews. They maintained their own numerous publications as well as schools and many social, charitable, veterans' and political organizations.

In the economic sphere, the most influential were the cooperative organizations with hundreds of thousands of shareholders and their own newspapers.

Lithuanian maritime interests and ambitions were ably propagated by the Seamen's Union and its monthly magazine. This effort was aided by the "Western Association", whose principal aim was to disprove German pretensions to the Lithuanian seacoast and to acquire for Lithuania the southern Lithuanian-inhabited coast of the Baltic that had been left under the German domination by the Treaty of Versailles in 1919.

As in all northern countries, alcoholism poses a great danger to a people's health and well-being. Catholic and Liberal temper-

ance societies and their publications waged a continuous campaign against this evil; lectures and exhibitions were also organized.

A powerful society, "Association for the Liberation of Vilnius", functioned with its own publications to keep alive the determination to recover the old capital of Lithuania.

Boy and girl scouting movements were likewise very popular. Rotary Clubs were formed quite recently, and before this war there were three such clubs.

Sports easily caught the fancy of the young people immediately after the independence was won. Athletic organizations mushroomed in every town and village; the army and principal youth organizations regularly sponsored sports festivals (all amateurs— there were no clubs of professional sportsmen) and national Olympic Games. Greatest accomplishments internationally were achieved in basketball — twice in succession (1935 and 1938) Lithuania won the European championship.

A spontaneous movement was born in more recent years to revive the custom of dressing in national folk costumes. Colorful feminine costumes twice won first world prize in international exhibits — in 1938 at Berlin, and in 1939 at the New York World's Fair.

The folk-songs, "dainos", existing in countless numbers and of original beauty of melody and of superb delicacy of language, have inspired the cultivation of the art of singing and a greater appreciation of the niceties of their ancient language. National song festivals were held every three years. When the conductorship will reach the proper level, Lithuania may yet get an opportunity to astonish the world with her ageless songs.

These and other movements, their ideals and slogans embrace everything that is humane and seeks to elevate national culture and well-being of mankind to the highest possible standards. This was the yearning of the great philosopher, Stasys Šalkauskis, who called on our youth to undertake a titanic task under the slogan: "And we shall weave from our nation a living song, and we shall make of it a thing of enjoyment for ages to come".

The war and the three annihilating occupations with all their brutalities will have, of course, failed to change the human nature

of the people. The ideals so readily accepted, cherished and propagated by them for a number of years have remained the same in essence — the Lithuanians are known for their proverbial stubbornness and long memory. However, during a period of enslavement and suffering, their sole longing of the moment is freedom, freedom has become the most cherished of all aspirations. The nation has paid an extraordinarily heavy price in human lives for its aspiration to freedom. It is paying an even heavier price at this very moment, and it is prepared to pay still more in the future. Many other noble and sublime yearnings and aspirations must wait. Freedom alone is the burning desire of the moment. The torture, the hideousness, the utter impossibilty of life without freedom can be realized in all its true perspective only by those who have had their freedom snatched away from them. The Lithuanians have drunk deep of the bitter cup under several forms of tyranny and they hope and pray that they will not be cast to the hungry wolves. For Lithuanians, as for the other small peoples threatened with extermination, freedom is like the very air we breathe, the water we drink, the bread we eat (to keep alive). Without freedom, there can be no survival.

2. The Nation's Leaders

If one were to ask: "Who and what sort of people are presently the Government of Lithuania and who is leading the nation to its recovery of sovereignty?" — we should have serious difficulties in answering this question; we could not give the address of the recognized Government.

The late Antanas Smetona, President of Lithuania, managed to escape the Russian dragnet but died in tragic circumstances in a fire at his home in Cleveland, Ohio. The last legal Prime Minister Antanas Merkys, Vice-premier Kazys Bizauskas, foreign affairs minister Juozas Urbsys, former president Aleksandras Stulginskis, three other former prime ministers, and several dozens of former cabinet ministers have been deported by the Russians to Siberian concentration camps and prison dungeons. They and 12,000 other prominent people of Lithuania are held imprisoned as "enemies of the people". No one from the outside world is permitted to help them or even to communicate with them. The nearest relatives are not permitted to know their address and are not even informed of the date of their liquidation. There is little doubt that most of them have already died the death of martyrs.

The Germans in their turn likewise engaged in wholesale manhunts. They arrested and deported Dr. Kazys Grinius, former President and Premier of Lithuania and a liberal leader respected by the masses. They also arrested and deported Reverend Mykolas Krupavičius — the great Christian Democratic leader, orator and reformer, the author. and promulgator of the agrarian reform. Several hundred Lithuanian leaders died from torture and exposure in German concentration camps.

Who then will resurrect an independent Lithuania?

Those 12,000 political leaders condemned to slow death in arctic Russia and those several hundred political leaders condemned to death in concentration camps in Germany form about 40% of Lithuanian intelligentsia. The ratio of the people trained and eligible to become public servants are approximately as follows:

In 1918 — 10 units
In 1940 — 100 units
In 1947 — 50 units

In 1918-1920 the masses of our people had not attained today's level of political maturity, experience and patriotic enthusiasm. What is most important is that every Lithuanian, even the simplest and poorest farmer and laborer, through his experiences in the years 1939-1946, is now able to evaluate most accurately the bestiality and inaneness of the totalitarian order introduced by both of Lithuania's great neighbors. The former Lithuanian state, with all its defects, must now certainly appear to every Lithuanian as a paradise.

A great many trained public servants and intellectuals managed to stay in Lithuania until the summer, 1944, in spite of all manhunts. Unable to act publicly either under the Russian or the German occupation, they went underground. In the fall of 1943 political parties and groups formed a united, representative Supreme Committee for the Liberation of Lithuania. All of the people look up to it as their Government — they readily submit to its directives and discipline; all of the underground press readily followed its instructions, the youth obey its orders, political emigrants support it. Until the middle of 1945 this Committee had its own radio transmitter, a network of organizations and some armed detachments.

Lithuanian citizens abroad, wherever they have an opportu-

nity to organize, adhere to this same policy. Councils and committees have been formed by political refugees in several countries. Descendants of earlier Lithuanian immigrants in the United States, Canada, Argentina, Uruguay, France, Italy, South Africa and Brazil also maintain their committees, councils and coordinating bodies. All of them aimed to help the United Nations win this war and to apply the Atlantic Charter to Lithuania and her good northern neighbors, Latvia and Estonia. All of them seek to aid the people of Lithuania in their life-and-death struggle.

In an official manner the interests of the Lithuanian State are represented by Lithuanian Legations in Washington, London, Berne, the Vatican, Buenos Aires, Rio de Janeiro, and by Lithuanian Consulates in the United States, the British Dominions, Mexico, and Brazil. The last government appointed Mr. Stasys Lozoraitis as the chief of the diplomatic service of Lithuania. Mr. Lozoraitis, former Foreign Minister and experienced diplomat, presently resides in Rome.

Perhaps the most powerful influence in the nation's determined struggle for independence are both the living and the deceased leaders of immortal fame. Their writings still inspire the nation. That is why the first occupational regime, the Russian one, directed its primary attention to eradicating the writings of dead leaders. Having "peacefully" gained possession of Lithuania in the summer of 1940, the Russians issued instructions to destroy the books and manuscripts of writers, poets and philosophers. Unable to print in a hurry new school texts adapted to the Russian mentality, they issued orders, in great detail, to tear out specified pages from the old school manuals and texts. All patriotic references were thus to be destroyed. But all of Lithuanian literature was national in spirit. All of her culture and history was national and Western. Consequently, the invaders had quite a job in "purging" the school texts and libraries. The century prior to 1918 had been a period of Russian oppression and, consequently, Lithuanian literature dwelt mostly on the struggle against Russian cruelty, Russian gendarmerie, Russian censors and officials. Anti-German passages are found mostly in writings dealing

with the more ancient history and World War I. The Germans, likewise, took measures to "purge" the books of anti-German passages. It is of interest to note that the Germans eventually suppressed all discussion of Russian atrocities and oppression — they perceived that the Lithuanian writers discussing Russian tyranny made it plain to readers that the German methods are selfsame, and the Germans preferred to avoid unpleasant discussion.

All of Lithuanian diplomatic and consular establishments abroad protested in 1940 against the Russian invasion. The Legation at the Vatican City used a very particular method of expression: it reminded the Russians that the Lithuanian nation shall not remain in bondage — her freedom will be restored by the songs of Maironis and Baranauskas, by the writings of Basanavičius, Kudirka and Vaižgantas.

The Russians themselves, apparently, realized the situation in the same vein. They engaged the services of a handful of renegade quislings. In destroying and burning Lithuanian books, the Russians paid particular attention to the writing of the poet-priest Maironis, the writer-priest Vaižgantas, and the philosopher Šalkauskis. Each of these famous men possessed a distinct personality and each wrote in a different field of creative art. Yet in their foundation there is no difference; all three were great humanists, noble Christians, lovers of their ancestral soil and their people; all three were great patriots, anti-racists and enemies of brutal nationalism.

Maironis (1862-1932), rector of the Theological Seminary of Kaunas for many years, trained hundreds of priests of several generations. His poems are permeated with a delicate idealism and patriotism. Many of his verses were adopted by the nation as new folk-songs. Even if all of his writings would be burned in a bonfire, Lithuania would still continue to sing his songs, for the old and the young know the words from memory.

Tumas-Vaižgantas (1869-1933), another priest, was a writer of prose and a historian of literature. His novels and stories are full of Lithuanian and Christian humanism. Especially moving are his stories of the Lithuanian struggle for freedom of the press — the struggle that had no counterpart anywhere else in all this world of ours. Vaižgantas was a person of rare mildness. He equally loved his people, all mankind, all animals, all nature, —

and he was personally known to most of the people. He was equally welcome in all strata of the people, in all political factions. He was loved by both the Lithuanians and the Jews. He strongly disliked fanaticism and oppression. He always hastened to raise his voice in defense of the oppressed, regardless of the latter's views, religion and nationality.

Professor Stasys Šalkauskis (1886-1941) resembled Vaižgantas in his humaneness. However, he was a pure scientist, a philosopher of integral life, especially engrossed in the problem of developing a national outlook and culture of his people. His books, written in a style not readily understood by simple people, were meant for educated classes. Consequently, his personal popularity was limited to intellectual strata. However, there could hardly be another man as popular as he was among the professors, students, teachers, public servants, and planners. He did not fire the imagination of the youths with his speeches. Yet he, more than any other political leader, helped to preserve the spirit of democracy through his courageous writings in defense of democratic ideology against all other trends in political life. He brought up, discussed and solved many problems of national culture, always stressing the complete equality of all citizens in political and economic opportunities. He was frequently called "more Catholic than the Pope". He was the spokesman against anti-Semitism, racial nationalism and privileged groups. He especially condemned the plutocracy and cynical materialism of our times. His writings may continue to exercise influence for a long time.

If Maironis, Vaižgantas and other writers remain the pillars of the struggle for independence, Šalkauskis will stand as the pillar of internal freedom, of a scrupulously just and strictly democratic political order in Lithuania. Any "culture" of despotism and lies will have to combat the spirit of Šalkauskis as long as a single page of his writings survives.

The Lithuanian nation is famous for stubbornness and "long memory". It had a long historical experience. It has a deep attachment to its past and to its deceased. Lithuanian leaders, even those long dead, continue to exercise great influence on the people. In fact, spiritual giants of the past may be more influential than the living leaders, who may not always be able to find true perspectives in space of time and may not reveal all of their greatness to contemporaries: posterity may judge better. That is why

the great deceased long remain in Lithuania as spiritual motors.

These and other deceased prophets will ever hover protectingly over the nation in its unceasing struggles. These giants of the past will continue to be a constant source of courage and inspiration to the 3 million freedom-loving people.

Since 1941, the Lithuanians clearly and unmistakably perceived that Germany has lost the war and that the German menace will be removed for several generations. But the Lithuanians are not certain that the world democracies will defend their lesser children from the powerful totalitarianism of the East. They are sure, however, of one thing: they will wage their relentless fight, with all means at their disposal, for the restoration of their political freedom, possible only in the framework of an independent Lithuanian state. They will wage their desperate struggle regardless of the size and brutality of their enemy and regardless of the lack of support from their fellow-men living under happier circumstances and in more favorable geographic situations and who, therefore, may be ignorant of the horrors of Russian totalitarianism. For the Western World is practically unaware of the fact that one of the unexpressed war aims might well be complete annihilation of the Lithuanian people. It is unbelievable how the Western World is lacking in information concerning the fate the Lithuanians are trying to escape and how easily it succumbs to the abundant and skillfully dispensed propaganda. But the Lithuanians have faced the stark reality of occupation under both Germans and Russians. In the summer and fall of 1944 the invaders from the West were replaced by the invaders from the East. The communiques reported the liberation of Lithuania. What was not reported is that in the few months since the "liberation" new hundreds of thousands of Lithuanians vanished into exile.

And while the world is celebrating its well-earned victory, the Lithuanians are still facing one harrowing and mocking question:

"Will 'liberation' mean extermination?"

APPENDIX A

EXTRACT FROM THE PEACE TREATY WITH RUSSIA

Russia on the one part and Lithuania on the other part, being guided by a firm desire to establish, on the principles of right and justice, lasting foundations for future relations, guaranteeing to both countries and their peoples all the benefits of peace and good neighbourship, have decided to enter into negotiations for such purpose and have appointed as their representatives to this end: THE GOVERNMENT OF THE RUSSIAN SOCIALIST FEDERATED SOVIET REPUBLIC: —

Adolf Abramovich Joffe,
Julian Josephovitch Marchlevski, and
Leonid Leonidovitch Obolenski;
and

THE GOVERNMENT OF THE LITHUANIAN DEMOCRATIC REPUBLIC:—

Tomas Narusevicius,
Petras Klimas,
Simonas Rozenbaumas,
Juozas Vailokaitis, and
Vytautas Rackauskas.

The said representatives having mutually produced their powers, which were found drawn up in proper form and in due order, agreed as follows:

Article 1.

Proceeding from the right proclaimed by the Russian Socialist Federated Soviet Republic, of all nations to free self-determination up to their complete separation from the State into the composition of which they enter, Russia recognises without reservation the sovereign rights and independence of the Lithuanian State, with all the juridical consequences arising from such recognition, and voluntarily and for all time abandons all the sovereign rights of Russia over the Lithuanian people and their territory.

The fact of the past subjection of Lithuania to Russia does not impose on the Lithuanian nation and its territory any liabilities whatsoever towards Russia.*

Note: This treaty, consisting of nineteen paragraphs, was signed in Moscow on July 12, 1920, and ratified on August 6, 1920, and it became effective on October 14, 1920.

* Translated by the Secretariat of the League of Nations.

APPENDIX B

LITHUANIAN-RUSSIAN PACT FOR MUTUAL ASSISTANCE

A treaty on the transfer of the city of Vilnius (Vilna) and the Vilnius region to the Republic of Lithuania and on mutual assistance between Lithuania and the USSR:

PRESIDENT OF THE REPUBLIC OF LITHUANIA on the one side and the SUPREME SOVIET OF THE USSR on the other side;

For the purpose of developing the friendly relations established by the peace treaty of July 12, 1920, and based on the recognition of an independent state existence and nonintervention in the internal affairs of the other party;

Recognizing that the peace treaty of July 12, 1920, and the pact of non-aggression and peaceful settlement of conflicts of September 28, 1926, continue to form a firm basis for their mutual relations and undertakings;

Convinced that a definition of the exact conditions insuring mutual security and a just settlement of the questions of State appurtenance of the city of Vilnius and the Vilnius region, unlawfully wrested from Lithuania by Poland, meet the interests of both contracting parties;

Found it necessary to conclude the following treaty on the transfer of the city of Vilnius and the Vilnius region to the Republic of Lithuania and on mutual assistance between the Soviet Union and Lithuania and appointed for this purpose their authorized representatives:

For the President of the Republic of Lithuania: Juozas Urbsys, Minister of Foreign Affairs; for the Presidium of the Supreme Soviet of the USSR: Vyacheslaff Molotoff, Chairman of the Council and the People's Commissar of Foreign Affairs;

And these authorized representatives, on mutual presentation of their credentials, found in due form and good order, agreed on the following:

Article I

For the purpose of consolidation of friendly relations between Lithuania and the Soviet Union, the city of Vilnius and the Vilnius region are transferred by the Soviet Union to the Republic of Lithuania and included in the territory of the Lithuanian State, the boundary between the Soviet Union and the Republic of Lithuania being established in accordance with a map appended hereto, which boundary shall be specified in more detail in a supplementary protocol.

Article II

The Republic of Lithuania and the Soviet Union undertake to render each other every assistance, including military, in event of aggression or menace of aggression against Lithuania as well as in event of aggression or menace of aggression against the Soviet Union over Lithuanian territory on the part of any European power.

Article III

The Soviet Union undertakes to render the Lithuanian army assistance in armaments and other military equipment on favorable terms.

Article IV

The Republic of Lithuania and the Soviet Union undertake jointly to effect protection of the state boundaries of Lithuania, for which purpose the Soviet Union receives the right to maintain at its own expense, at points in the Republic of Lithuania established by mutual agreement, Soviet land and air armed forces of strictly limited strength. The exact location of these troops and the boundaries within which they may be quartered, their strength at each particular point, and also all other economic and administrative questions, questions of jurisdiction, and other questions arising in connection with the presence of Soviet armed forces on Lithuanian territory under the present treaty shall be regulated by special agreements. The sites and buildings necessary for this purpose shall be alloted by the Lithuanian Government on lease terms at a reasonable price.

Article V

In the event of menace of aggression against Lithuania or against the USSR over Lithuanian territory, the two contracting parties shall immediately discuss the resulting situation and take all measures found necessary by mutual agreement to secure the inviolability of the territories of the contracting parties.

Article VI

The two contracting parties undertake not to conclude any alliances or participate in any coalition directed against either of the contracting parties.

Article VII

Fulfillment of this treaty shall not affect in any way the sovereign rights of the contracting parties, in particular their state organization, economic and social systems, military measures, and generally the principle of nonintervention in internal affairs. The locations of the Soviet land and air armed forces (in Article III of this treaty) under all circumstances remain a component part of the territory of the Republic of Lithuania.

Article VIII

The term of validity of this treaty in regard to the undertakings for mutual assistance between the Republic of Lithuania and the USSR (Articles II and VII) is for fifteen years and unless one of the contracting parties finds it necessary to denounce the provisions of this treaty established for a specified term of one year prior to expiration of that term, these provisions shall automatically continue to be valid for the next ten years.

Article IX

This treaty comes into force upon exchange of instruments of ratification. Exchange of these instruments shall take place in Kaunas within six days from the day of signature of this treaty. This treaty is made in two originals, in the Lithuanian and the Russian language, at Moscow, October 10, 1939.

Juozas Urbsys

Vyacheslaff Molotoff

Appendix C
CHRONOLOGY OF LITHUANIA
RULERS OF UNITED LITHUANIA

King Mindaugas (Mendog, Mendowe)	1236-1263
Grand Duke Treniota	1268-1270
Grand Duke Traidenis	1270-1282
Grand Duke Vytenis	1295-1316

Grand Dukes of the Dynasty of Gediminas

Gediminas	1316-1341
Jaunutis	1341-1345
Algirdas (Olgierd)	1345-1377
Jogaila (Jagiello)	1377-1392
Vytautas the Great (Vitold)	1392-1430
Švitrigaila (Swidrygiello)	1430-1432
Zigmantas (Sigismund)	1432-1440

Grand Dukes of the Dynasty of Jogaila

Casimir	1440-1492
Alexander	1492-1506
Sigismund II, the Old	1506-1548
Sigismund Augustus	1548-1572

Other Dynasties

Henri de Valois	1573-1574
Stephen Bathory	1576-1586
Sigismund Vasa	1587-1632
Ladislas Vasa	1632-1648
John Casimir Vasa	1648-1668
Michael Kaributas Wisniowiecki	1669-1673
John Sobieski	1674-1696
Augustus II (of Saxony)	1697-1706
Stanislas Leszczynski	1706-1709
Augustus II	1709-1733
Augustus III (of Saxony)	1733-1763
Stanislas Augustus (of Saxony)	1763-1795

Presidents of Lithuania

Antanas Smetona	1919-1920
Aleksandras Stulginskis	1920-1926
Kazys Grinius	1926
Antanas Smetona	1927-1944

Important Events In Lithuanian History

13th Century

Period of amalgamation of the Lithuanian principalities under Mindaugas	1219-1236
First great victory of united Lithuania over the Knights of the Sword at Šiauliai	1236
Mindaugas baptized by the bishop of Kulm	1251
Coronation of Mindaugas as king of Lithuania by Papal investiture	1253
War with the Tartars	1258
Defeat of the Order of the Sword at Durbe	1260
Teutonic Order achieved conquest of Prussia	1282

14th Century

Grand Duke Gediminas established a permanent capital at Vilnius (Vilna)	1323
Germans razed the city of Kaunas	1362
Algirdas defeated the Tartars near the Blue Waters and definitely established his rule over the Ukraine and the Black Sea coast between Dnepr and Dnestr	1362
The struggle between the cousins — Jogaila and Vytautas over the throne of Lithuania	1383-1392
Alliance of Lithuania and Poland at Kreve (Krewo)	1385
Jogaila married the heiress of the Polish throne and became the King of Poland	1386
Pagan Lithuania converted by Vytautas and Jogaila to Roman Catholic faith	1387
Great Lithuanian battle with the Tartars near Vorskla River (in eastern Ukraine)	1399

15th Century

The wars of Vytautas with the Germans	1401-1404
Smolensk reconquered by Lithuania	1405
Germans defeated by Lithuania and Poland at Tannenberg	1410
New alliance of Lithuania and Poland at Horodle	1413
Christianization of Western Lithuania	1413-1417
Principality of Moscow gained a treaty recognition by Lithuania (became equal with Lithuania)	1449
War with Moscow: Lithuania lost Briansk, Chernigov	1499-1503

16th Century

War with Moscow 1507-1508
War with Moscow — Smolensk lost to Lithuania 1512-1514
War with Moscow 1534-1537
First book printed in the Lithuanian language 1547
Livonia united with Lithuania 1561
War with Moscow over Livonia 1560-1564
Lithuanian-Polish Commonwealth established at Lublin 1569
Academy founded in Vilnius (Vilna) 1579
Lithuanian law codified into the Lithuanian Statute published in three successive editions 1529-1566-1588
War with Moscow 1579-1582
Supreme Tribunal of Lithuania established 1581
Union of Orthodox Church with Roman Catholic Church promulgated by the synod at Brest Litovsk 1596

17th Century

Swedes defeated by the Lithuanian army under general J. K. Chodkiewicz at Kirchholm (Salaspils)) near Riga 1605
Lithuanian-Polish condominium of Livonia (north of Duna River) ceded to Sweden by the Altmark armistice 1629
Smolensk and Moscow invaded by Lithuanian-Polish armies 1611
War with Moscow — Smolensk finally lost to Lithuania 1654-1667
Polish language introduced into the courts of Lithuania 1697

18th Century

Wars with Sweden 1701-1709
Famine and great epidemics (pestilence) in Lithuania 1708-1711
Prussia and Russia impose a treaty to control internal affairs of Lithuania and Poland 1719
First partition of Lithuania and Poland: Lithuania lost the provinces north of the Duna and east of the Dnepr: Polotsk, Vitebsk, Orsha, Mogilev and Gomel 1772
Reform of education in Lithuania — Educational Commission established, first of its kind in the world 1773
Second partition of Lithuania and Poland: Russia annexed Berezina and Pripyat basins with Minsk, Mozyr and Pinsk 1793

Lithuanian and Polish insurrection against Russia under the leadership of Lithuanian general T. Kosciuszko 1794

Third partition of Lithuania and Poland: Russia annexed most of ethnographic Lithuania, leaving to Prussia the left bank of the Nemunas River (province of Suvalkai) 1795

19th Century

Lithuania joined Napoleon in the war against Russia 1812

At the Congress of Vienna Prussia ceded the province of Suvalkai to Russia 1815

Unsuccessful insurrection against Russia 1831

Russians shut down the University of Vilnius (Vilna) 1832

Russia abrogated the Lithuanian Statute in Lithuanian, White Ruthene and Ukrainian provinces 1840

Serfdom abolished 1861-1864

Great insurrection of the Lithuanians and Poles against Russia 1863

Total black-out imposed on all Lithuanian printing; suppression of the schools; vigorous russification initiated 1864

Birth of the movement of vigorous resistance to russification and polonization; Dr. J. Basanavičius established a patriotic paper at Ragnit, in Prussia; beginning of the national renaissance 1883

Lithuanians massacred for resisting the closing of the church of Kražiai 1893

20th Century

The ban on Lithuanian printing revoked 1904

Lithuanian popular revolt against Russia 1905

Lithuanian Diet at Vilnius demanded Home Rule within the boundaries of ethnographic Lithuania with the capital at Vilnius, December 4-6 1905

Declaration of Independence by the National Council at Vilnius, February 16 1918

Wars of Independence against the Russians, Germans and Poles 1918-1920

Moscow Treaty signed — Russia recognizes Lithuanian independence with the capital at Vilnius, July 12 1920

Poles invaded Vilnius breaking the Agreement of Suvalkai October 9 1920

Acquisition of the port of Klaipėda (Memel) by Lithuania	1923
Mutual Assistance Pact imposed by Moscow, October 10	1939
Lithuania invaded by Soviet troops, June 15	1940
Mass deportation of Lithuanians to Siberia, June	1941
Lithuanian revolution against Soviet regime, June 22-24	1941
Independence proclaimed by the coalition government of prof. J. Ambrazevičius, June 23	1941
Lithuania invaded by German armies, June 22	1941
Lithuanian government deposed by the Germans, August 5	1941
Lithuanian Conference at Pittsburgh demands restoration of the Independence, August	1943
Revolt of 18 Lithuanian batallions against the Germans, May 15	1944
Mass exodus of the Lithuanians to Western Europe, July-October	1944
Mass executions and deportations to Siberia under the second Soviet occupation	1944-1945
All-Lithuanian Congress at Chicago (830 delegates) demands restoration of the Independence November 29, 30 and December 1	1945
The Baltic University in-Exile established at Hamburg (under the British auspices) February	1946

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